

Evangelical Christendom.

MARCH, 1881.

THE MONTH.

THE House of Commons has at length completely vindicated its dignity and independence. It has successfully reasserted and enforced its claim to liberty of legislative action. As the first representative assembly in Europe, it was imperatively called upon to insist that the great constitutional ends for which only it exists should not be frustrated by its own members, and to exert over those members its supreme authority. The obstructive tactics recently pursued by the so-called Irish party brought discredit upon Parliament, and threatened to undermine in public esteem those representative institutions which are the glory of Britain, and the bulwark of her liberties. The action which has at last, with the concurrence of the two great parties in the House, been taken by the Speaker, is in its essential points approved by all moderate and reasonable men, and denounced only by those against whose abuse of parliamentary privilege and freedom of debate it was specially directed. Of course, the reluctance of the House and the Government to take action at all in this matter until the necessity for doing so became imperative, was but natural and right. They were unwilling even to seem to abridge that liberty of debate which, under ordinary circumstances, is the best security for calm and well-considered legislation. But when the party led by Mr. Parnell made it clear that they sought only to impede the legislation they had not the power to prevent, and to arrest not only the Coercion Bill, but the remedial measures for Ireland to be subsequently introduced, there was no alternative; and the House united in the effort to prevent the forms of Parliament from becoming means for the extinction of its power. The new rules propounded by the Speaker, at first upon his own responsibility, but afterwards with the full sanction of the House, have proved effective for the purpose for which they were framed. A system of obstruction to all legislation, as useless as it was mischievous, has been arrested in its course. The intolerant and intolerable tyranny of a minority can no longer dictate either to the Senate or the nation. Our legislators must, and doubtless will, take care that the means now employed to subvert the odious despotism of a few shall not hereafter be used to fix upon their necks the absolute dominion of the many. We may safely leave the matter in their hands, rejoicing that at last some prospect appears that Parliament will be allowed to do the work for which it was convened, and that it has already recommenced its functions as a legislative no less than a deliberative assembly.

Since our last issue, the work of our senators has been delayed, as we anticipated at the opening of the session, by the recurrence of Mr. Parnell and his followers to that obstructive policy which they had pursued with such effect in the session which preceded. That policy, however, having at last been crushed, the Protection of Life and Property Bill is, while we write, passing through its final stage, and the Arms Bill will thereafter be introduced without delay. Those measures will doubtless be passed by the Upper House as rapidly as possible; and when they are thus disposed of, we may expect that the comprehensive measure of

Land Reform to which the Government are pledged, will immediately come on. The Legislature throughout the session will thus be kept in a state of earnest and unremitting activity; and the results will, we trust, be commensurate with the amount of zeal and care bestowed upon them. What the conduct of Mr. Parnell and his followers may be throughout the course of these events we cannot possibly conjecture. One thing is certain, that signs of disunion are already evident within their camp, while the manifesto recently published by Mr. Shaw, the leader of the "moderate" section of Home Rulers, abundantly justifies the anticipations we last month expressed respecting the support he and they would probably give to the measures of the Government. These seem indications that Ministers may not improbably carry their Land Bill; and should they do so without shipwreck to themselves, there are many other measures, affecting the interests of England and Scotland, which they are either pledged or are known to be willing to bring in. A period of political activity is thus clearly set before us; and in view of the conflicts of opinion which may be looked for, and the importance of the issues and interests, we may and ought earnestly to pray that those who make and those who administer the laws may have wisdom and grace bestowed upon them to enable them to act wisely, firmly, and impartially, to decree that which is right, to execute justice without fear or favour, and to maintain the interests of peace, of liberty, and of truth.

There seems no question that, since the opening of Parliament, and the introduction of the so-called Coercion Bill of Mr. Forster, the social condition of Ireland has improved. Intimidation is less rife, outrages are fewer, and quiet, if not tranquillity, is more generally prevalent. This, no doubt, is in measure, perhaps chiefly, attributable to the bold front the Ministry have shown, and the resolute attitude they have assumed, towards the Land League agitators both in and out of Parliament. The apprehensions entertained by those who have been the chief instigators or perpetrators of agrarian crimes, of the possible results of the Coercion Bill in relation to themselves, have also not been without their natural effect. The fact that crimes are fewer has, of course, been urged by the opponents of Mr. Forster's measures as a reason why they should be dropped. To listen to such a plea would be an outrageous piece of folly, of which no Government would think. The Cabinet are well aware that measures of repression, though they may arrest outrage, are no remedy for discontent; but as no Ministry was ever more reluctant to resort to measures of repression, and has resolved upon them only from conviction of their absolute necessity, it may safely be left to such a Cabinet to determine when that necessity shall have ceased, and when "Coercion" Bills may be suspended or withdrawn.

The re-assembling of the Convocation of the Province of Canterbury has this session been anticipated with more than usual interest. Curiosity was naturally felt as to the spirit in which that body would approach the topic of those recent judgments of the Queen's Bench Division and the Court of Appeal which have created such intense excitement, and stirred up afresh in clerical circles all the burning ecclesiastical questions of the day. The deliverance of the Primate on the memorial of the Dean of St. Paul's and his colleagues, praying for concessions to the Ritualists, and the counter-memorial since addressed to the Archbishop by the Evangelical clergy, was also awaited with eager expectation. A recent letter of his Grace had given currency to a report that he would advocate compliance to some extent with the Ritualistic plea for the toleration of their innovations in divine service.

Those, however, who expected this must have been far from satisfied by the tone of the Primate in addressing the assembly. The Archbishop evidently feels the weight of his responsibility and the difficulties of the present situation; but he suggests no hope of relief on the side of reconstruction, whether of the Church's formularies or her courts. He also intimates that difficulties almost insuperable surround the question of the reform of Convocation. It is clear that he does not contemplate as either desirable or feasible the repeal of the Public Worship Regulation Act, or any attempt to reverse or question the legality of recent judicial decisions. His chief point was that the clergy should more implicitly submit to the authority of their bishops, who, in rubrical matters, are entrusted by the law with great discretionary powers. We can imagine the spirit in which this suggestion will be received by those to whom it is especially addressed. We apprehend, too, that in Ritualistic quarters the outspoken Protestantism of the Primate's language will neutralise the effect of any counsel he can give. The Bishop of Winchester was bolder, and advocated the introduction into Parliament of a Clergy Discipline Bill, with provisions for the establishment of Courts of First Instance and Appeal; while the Bishop of Peterborough, having suggested that the ecclesiastical laws and the constitution of spiritual courts should be made the subject of inquiry by a Royal Commission, a motion to that effect was carried in the Upper House. The subject of prosecutions for illegal ritual was brought by Canon Gregory before the Lower House, which, after discussion, adopted a resolution, praying the bishops to discountenance such prosecutions as far as possible. This resolution having been brought before the Upper House, the Bishop of Lincoln succeeded in carrying a motion declaring that litigation in matters of ritual ought, if possible, to be avoided, and the authority of the bishop be sought and submitted to in any such differences.

Our colonial affairs continue to engage the serious attention of the Government. The war in Basutoland still drags its slow length along, diversified by occasional skirmishes and conflicts, but without any decisive action whatsoever. The opinion gains ground that it is high time that this profitless effusion of blood were stayed, and peaceful relations re-established between the Basutos and the Government of the Cape. The recent proclamation of an armistice for a few days seemed to afford some hope of this result. The war in the Transvaal, since we last wrote, has assumed more serious proportions, and Sir George Colley, with a considerable force, in an engagement with the Boers, has been compelled to retreat after hard fighting, and with a heavy loss, both in officers and men. Prospects of peace, however, in that quarter also now loom on the horizon, and proposals on the part of the Boers have been submitted for the consideration of the Home Government. We may therefore hope that some arrangement, satisfactory to both sides, will shortly be effected.

The contemplated evacuation by our Government of Candahar has revived at home all the old discussions respecting the policy pursued both by the late and the present Ministries in the affairs of Afghanistan; involving also the attitude assumed towards Russia by Lord Lytton, when Governor-General of India, and his alleged preparations for war, unknown to the Parliament at home, when India was avowedly at peace both with Afghanistan and the Czar. Lord Lytton having given notice of a motion censuring the Government, the Duke of Argyll has anticipated the controversy by the delivery of a speech in the House of Lords in censure of Lord Lytton.

Fresh negotiations between Turkey and the Powers with reference to the Greek question are about shortly to commence. These will be conducted by means of a Conference of Plenipotentiaries, to be held at Constantinople, in accordance with the suggestions of the Porte itself. The result is, of course, doubtful, as Greece seems still resolved to prefer war rather than concession, and Turkey shows no sign of being prepared to accept the frontier line indicated as the most just and practicable by the Congress at Berlin. Still, the delay, of itself, does something to increase, in the public opinion of Europe, the hope, in the last resort, of some practical and satisfactory conclusion.

Of late, the reactionary spirit and the policy of clerical intolerance have had ascendancy in Spain; and Protestants who dared to do anything offensive to the priests, or calculated to disseminate their own principles, ran the risk of penalties imposed by secular magistrates in excess or perversion of the law. A Protestant, for instance, has just been imprisoned for having, two years ago, distributed religious tracts. A change of Ministry, however, at the instance of the King, has recently occurred, and it is hoped that this fact will somewhat mitigate the rancour of religious persecution, as the new Cabinet, although not Liberal, is likely to adopt a policy less reactionary in politics and less intolerant in religion than the Ministry it has supplanted.

A man of striking genius, who has exercised a marvellous influence over thousands of cultured minds both in Europe and America, has recently been called away from us, full of honours and of years. By his own unaided exertions Thomas Carlyle won for himself a foremost place in what may not be inaptly termed the classic literature of the past and present generations. Possessed of great originality of thought, of a vigorous and forcible, although quaint and rugged style, with an ardent abhorrence of pretensions of every kind not warranted by practice nor verified by fact, he had long achieved a reputation as the great denouncer of all shams, the foe of mere conventionalities, the satirist of empty professions and of all institutions or customs that were hollow, vain, and false. Bold and uncompromising in tone, keen and effective in satire, his writings were eagerly perused by men of culture and reflection. He thus influenced the ideas and feelings of innumerable readers. Yet his works, save in a literary point of view, produced upon his own age but little practical result. It was at first thought that his vigorous denunciation of abuses and his scathing exposure of hypocrisies would pave the way for the reform of the first and the suppression of the second. But Carlyle was no practical reformer, and held aloof from the men who would have followed up his attack upon shams by endeavours to effect their abrogation. He was an admirer, perhaps an idolator, of strength, of power, and of force, and shrunk from alliance with those who were in a minority, and, in their efforts to redress wrong, had only moral right upon their side. His latter works, indeed, as regarded political and social matters, were of a reactionary kind. He was a devotee of German literature, and, more than any other writer of his time, succeeded in largely translating its spirit into the literature of his own country. His religious views were tinged by German modes of thought, and were hazy and indefinite accordingly. Had his philanthropy been more practical, and his Christian faith more simple than it was, he might have exerted, with his extraordinary powers, an overwhelming influence for moral good.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, Feb. 17, 1881.

WAR AGAINST ROME.

A curious admission, made by an influential member of the Chamber, throws light upon the confused mass of legislation now rife. Under all this agitation is a methodical plan unfolding with invincible logic. We are besieging in a regular way Roman Catholicism, taking the Concordat for our basis. We intend it should capitulate or break up. We know its strongholds, and are about to sap them. In France, Romanism is strong through money, through women, and through the clergy. By the "Brisson amendment," which will be strengthened if necessary, we shall take away its money; by instituting colleges for girls, we shall remove women from its power; and by the military service, we shall empty the ranks of the clergy. We persecute no one; we merely wish to deprive the Church of all its privileges. When it shall stand alone, without extraneous support, it will no longer be a danger. Another blow will soon be struck. The Concordat makes the State pay all the curés nominated by the State, who alone can remove or turn out its nominees. Common priests are not paid by the State, except by courtesy to relieve the bishops' purse! This leads to a curious priestly stratagem: when a common priest (*désservant*) is to be paid, the bishop declares him to be a curé; but when the State thinks necessary to turn him out, remove, or punish him, he is a "simple priest," having no master but the bishop! A law is to be brought in to cut the matter short, by a simple fiscal decision, to pay or not to pay.

LOSS OF "VOCATION."

The Archbishop of Paris has sent a letter to the Chamber against all possible projects, present or future, to compel students for the priesthood to learn the art of war, the camp life having as its almost certain result the loss of "vocation." This goes to prove that the shaft has hit the mark.

THE DIVORCE BILL

is rejected, after a long and brilliant discussion. Homage was rendered to the superior morality of Protestant nations, where divorce rarely exists, and is not abused; nations corrupted by Rome and its invariable companion,

infidelity, abuse such legal permission, shaking to its basis the institution of marriage, already "vitiated in its source," says a journal, "by the unworthy trifling with which it is too often contracted."

ANTI-CLERICAL AGITATION.

Freedom, of course, brings forth ephemeral attempts to form leagues against "superstition," but then comes the necessity for marking epochs in life. The "Democratic Union for Anti-Clerical Agitation" hopes to attain its end by instituting "festivals for schools," "civic solemnities" on the occasion of marriages, births, deaths; "circulating books, pictures, music; publishing statistical accounts" of the progress of free-thinking; proposing prizes for philosophical works of intellect and of art in harmony with modern ideas. This is simply taking weapons from Roman Catholic arsenals, without the element of Christian truth, which alone gave them any degree of efficacy. But all these, and many kindred efforts, will not affect the real masses of the people. They only show the intense need of taking advantage of the present liberty of the press, and of meeting, to bring before France the true, noble, glorious Gospel of God, which she is ever yearning after and never finding.

RELIGIOUS EDUCATION.

The Government is very particular that no part of its administration respecting schools should interfere with the religious instruction of the children. In its circular it says: "The whole of Sunday, the whole of Thursday," (the holiday in France) "every day during the hours before nine and after four, are at the disposal of the clergy for catechetical and religious exercises. During the whole week preceding the 'first communion,' the children will be at the disposal of their parents and of the clergy."

NEGLECTED YOUTH.

The city of Paris has, through the means of a Protestant pastor, M. Robin, taken an important step towards the rescue and education of children whose parents, through vice, negligence, or extreme poverty, are not able to watch over their morals, or to apprentice them. A circular orders the mayors to see that all such parents understand that in the interest of their offspring they should solicit the intervention of those who ad-

minister "public assistance," by whom they will be apprenticed out after being admitted into the department of the "morally forsaken." The youngsters will be first looked after and "studied," and if judged to be genuine cases, and capable of improvement and success under proper training, they will be sent to provincial industrial institutions. Parents will be warned that the admission of their children entails their signature of agreement to consent to the contracts passed between the "Public Assistance" and the masters to whom they will be apprenticed. The children must be above twelve and under sixteen years of age (with exceptional cases of ten years), and every admission must be authorized by parents or guardians.

CERTIFICATES OF PROTESTANTISM.

The plan of getting men tired of Rome to become neophyte Protestants, and sign and accept a certificate of Protestantism, preserving them and their families from the priestly interference of Rome, works excellently in the "good hands of zealous pastors." Many who merely signed to be rid of Rome's priests have become regular attendants, and some have given themselves to the Lord, and been received as church members. These arrangements are good or bad, according to the wisdom and grace of the pastors who use them; it is essential that the certificate be not regarded as an end, but only as a means to an end.

SUNDAY REST.

Six thousand tradesmen and other business men close their houses of business on Sundays in the Quartier Saint Roch, in Paris. This rest on the Lord's-day is increasing, not on religious grounds alone, but for convenience' sake.

RE-ARRANGEMENTS IN PUBLIC SERVICES.

Father Hyacinthe has removed his Gallican Church to the Rue d'Arna. The chapel in the Rue Royale, occupied since 1840, first by the Wesleyans, then by the Congregationalists, and of late years by these and by the French Church and evangelistic daily services of Pastor Armand-Delille, will be closed in April. The French portion of the work will be carried on in the Hall on the Boulevard des Capucines, secured on certain days and hours for the purpose. Paris Christians are deeply grieving over the probable departure from the capital of the Rev. Baron Hart, English minister of this chapel, whose large-heartedness, loving disposition, and earnest Gospel ministry has been for so many years a focus of brotherly love, evan-

gelical alliance, and social kindliness. It is understood that this is occasioned by the failure of funds necessary for his disinterested work.

EVANGELICAL EFFORT.

Every Evangelical periodical in France has ceased opposition to the coming of the first detachment of the "Salvation Army," and article after article appears, rectifying erroneous impressions and welcoming those who hope, in the power of the Lord, to help French Christians to "slay the common foe," drunkenness, immorality, selfishness, pride, worldliness, unbelief, etc. At a meeting for brotherly converse in Paris, several of the best-known pastors threw off their reserve on the subject, and spoke words of wisdom, hailing the arrival of Miss Booth and her friends as a hopeful step forward. Two or three periodicals have suddenly revealed their discovery that there is no reason that the Word of the Lord should not come through a woman's consecrated lips! Hath He not said that His "handmaidens shall prophesy," and is not testimony to Jesus the spirit of prophecy? So this fresh movement to attempt to reach the fevered masses of Paris and France, bids fair to find opposition allayed before its commencement. *Reality* is thirsted for; *reality* comparatively unknown. A small but hearty prayer-meeting of about twenty, at the Dépôt Central, made this a special subject of intercession on Wednesday, when the tidings of the coming "Army" were given. All feel that, with small exceptions, the French masses are not reached. "If the 'Army,' following out the principle which has guided it in England," says the *Esperance*, "comes down to the level of our population; if, becoming all things to all men, after being English with the English, it is French with the French; and if, after having inquired of God, it sets to work manfully, without fearing sarcasm on one hand and indifference on the other,—we shall witness glorious things." The Lord grant it! for France is on an awful declivity, and her influence is world-wide. We have in our hands a letter from Port Said, entreating for vast supplies of Scriptures and Gospel publications for the innumerable vessels, especially French, continually passing through the Suez Canal. Officers and men are insatiable for gospels, tracts, illustrated sheets, and hymn-books. Another writes from the south of France: "God be praised! His power and love are being manifested, notwithstanding the assaults of the foe. I seem to see a host of souls breaking off the shackles of superstition and routine

and bursting into the glorious liberty of the sons of God, with cries of 'Hallelujah!'"

DECEASED PASTORS.

Several venerated men have lately passed

from this world—Pastor Joel Andebez, Pastor Frossard, Pastor Le Gresley—all men of stalwart faith, whose long lives have been a continued blessing in their generation.

ITALY.

MISSIONS OF THE WALDENSIAN CHURCH.

The account of another year's work in Italy by the Waldensian Missions is given by the English Committee in Aid of the Fund, in their report just issued, in the words of Signor Prochet, the President of the Commission of Evangelization, who has sent a summary of the report presented to the Synod which met at La Tour on the first week of September. It will be seen from this summary that, along with the direct progress made in the conversion of souls, for which we have to thank God, the indirect influence on public opinion throughout Italy is becoming more and more marked; the mission schools, in which Bible instruction is given to more than 1,600 Roman Catholic children, possess the confidence of the people and of the Government (though not of the Pope) in a greater degree than heretofore; and although persecutions of a personal kind continue, and may be expected to do so while the Gospel continues to be a protest against sin, such persecutions as it is the duty of the Government to deal with are on the decrease.

The following extracts from an

ADDRESS BY THE PRESIDENT

to the evangelists and teachers throughout Italy, indicate the kind of preaching and teaching aimed at in the missions. He writes: "Whatever may be the text or argument of your discourse, whether it be a sermon, meditation, or exposition, let there be enough of Christ in it to feed and satisfy a hungry soul. It is a thousand times better that the hearers should be surprised at your speaking so much of Christ, than at your speaking so little of Him. The first disciples spoke so much of Christ, and so constantly of Christ, that they acquired the name of Christians. If the ambassador of Christ has special difficulties, he has also special privileges. If Jesus ever feels a special pleasure in filling a heart with joy, it is surely when that heart must pour out its fulness before others. Let us always go, and specially in these days (of trial), to the unexhausted and inexhaustible fountain. We have the key of it. Seek to increase the sense of responsibility in each of the members of your churches. All may not awake from the torpor which so much fetters the work

of God in Italy, but in each church there may be Gideon's 300. Fight with these. There may not be 300, there may be thirty, there may be three, there may be only one! With that one besiege the throne of grace, and ask, ask much, of the Lord. Moody tells us that when crossing the Atlantic to come to England, in 1875, he did not cease to entreat the Lord to give him 30,000 souls as the fruit of his labours, and he had them, and he had more. If even every church council were to persevere throughout the year in asking, in supplicating, oh, I am certain that not one of our churches would present itself at the reckoning of next year without some sheaves of grain for the Lord. . . . The report this year shows progress in every part of the work; it is ours to make that work during the coming year more beautiful and more comforting still. Yes, it is ours, for we have the secret of strength: 'I can do all things through Christ which strengtheneth me.'"

INDICATIONS OF PROGRESS.

It is gratifying to learn from the report of the Committee of Evangelization that what is known as the "McAll Method" of bringing the Gospel to the poor in the large towns, has been introduced in Florence with marked blessing, and is being tried in Genoa, and will, we hope, be extended to other cities. The Roman Catholic Church of San Giovanni in Conca, in Milan, which was purchased for the congregation of Signor Turino, has now been adapted for Protestant worship, and will be opened on April 17. The little church at San Fedele, in the mountains above Lake Como, has a peculiarly mournful history in connection with the sudden death of the young and talented Pastor Andreotti, who had consecrated his life to the Lord's service. His death struck with dismay, amounting almost to despair, the little group of converts. The building is not yet finished, and a small sum is still needed to complete it. At Poggio Mirteto, on the Sabine hills, to the south of Rome, a little church has been built for the congregation gathered by the evangelist, Giovanni Santucci, and was opened on the 11th of November. Although the members at present do not number more than eighteen,

the evangelist is a man of remarkable energy and devotion, and this place of worship was much needed to facilitate the work of evangelization.

THE PAST AND THE PRESENT.

The following are extracts from the letter of the President (Signor Prochet) and Committee of Evangelization to the London Committee :—

"It is now just thirty years since the Vaudois Church commenced its work of evangelization in Italy. From town to town, from province to province, from the northern to the southern and insular regions of Italy, this work has been gradually developing. It had for a starting point the Piedmontese Statute, emancipating the Vaudois, in 1848; ten years later, the events which led to the constitution of the Kingdom of Italy (1860) gave it a new impulse; ten years more, ending with the fall of the temporal power of the Popes (1870), opened to the Gospel the gates of the city of Rome. For him who can discern the signs of the times, it cannot be doubtful that all the great events of which this world is the theatre only work together, in accordance with the divine will, for the furtherance of the Gospel. God in history, God in revelation, God in the Church, is the same God who overrules all things for the accomplishment of His designs towards mankind, and who by the working of His providence makes us see clearly that He is directing us towards the realization of His end and His will.

"In order better to measure the distance which we have traversed, let us take as our starting points the three decennial dates, 1860, 1870, and 1880, which gives us the following table of results :—

I.—FIELD OF WORK.

	1860.	1870.	1880.
Churches constituted	—	—	40
Stations	14	30	34
Localities visited	—	25	100
	—	—	174

II.—LABOURERS.

Pastors	} ... 10	{ 20	34
Evangelists			21
Teachers	... 6	54	45
Colporteurs	—	—	7
	16	89	107

III.—THE WORK IN GENERAL.

Regular Hearers	—	3,335	4,987
Occasional Hearers	—	10,000	33,000
Communicants	—	1,910	2,911
Week-day Scholars	—	1,589	1,786
Sabbath Scholars	—	969	1,645

IV.

Total Contributions Fr. 0,00 fr. 9,504 fr. 49,469

"A table cannot tell everything. It can, indeed, testify to the progress realized in the

extension of the field of work, in the number of labourers, and in the increase of the work in general; but it cannot describe the progress of public opinion, the struggles and triumphs of religious liberty, the development of Christian life and of missionary spirit. Of these things we shall endeavour, by examples, to give you some idea.

CLERICAL OPPOSITION AND PROTESTANT SUCCESSES.

"The progress of public opinion is incontestable in very many parts of our vast field of labour. At Pignerol, at the very gates of the Vaudois Valleys, clerical agitation, which has for its centre the pulpit of the Catholic cathedral, has had the effect of bringing hundreds of hearers to the meetings of our evangelist, and to the funeral services conducted by him in the cemetery. All honour to the authorities who have done away with the distinction between a Protestant and a Catholic cemetery! The good example which they have given in this matter has greatly contributed to remove the prejudices of the middle class of society. At Susa, the gross attacks of the Canon Peinetti have also served to bring us a number of hearers. At Aosta, the front of our chapel, decorated with the inscription *Cappella Evangelica*, and the escutcheon of the Vaudois Church, is set exactly opposite, and in contrast to the famous fountain erected in memory of the flight of Calvin. At Ivrea, a pastoral diatribe of the bishop, directed expressly against the Evangelicals, has called forth, on the part of our evangelist, a pamphlet, 800 copies of which have been sold. At Favale (Liguria), where itinerant evangelization is pursued with success, many thousands of copies of the most beautiful of our hymns have been bought up, and may be heard sung in stables, houses, schools, in the fields, and even in certain Catholic churches.

"Orbetello, on the Leghorn and Civita-Vecchia railway, is a new station, which figures for the first time in our reports. It had its origin in a series of very crowded meetings and friendly discussions with an ex-priest. The number of catechumens speedily rose to thirty-nine; ten only have been, after examination, received into the Church; but all the others, by no means discouraged, persevere in the study of the Word; and the attendance at the schools (week-day, Sabbath, and evening schools) is more and more satisfactory. At Sarno (province of Naples), on the occasion of a funeral, our evangelist was able to preach the Gospel to several thousand people. Next day he received the visit of an engi-

neer and of an advocate, who said to him (we give their words): 'The time will very soon come when many will embrace the Gospel. We have for a long time known you, you and your Church; and are well acquainted with the history of the Vaudois Church. At present you have to struggle with many difficulties; but fear nothing; many are with you, and accompany you with their thoughts and good wishes; they follow you more closely than you think.'

"We shall pass now to Sicily, and land at Messina. Here also the crusade of the Lent preachers has failed of its design, for hundreds of new hearers have begun to attend church; our Sabbath-school attendance has largely increased. At Vittoria the reception given to the Gospel has been so encouraging that the station has already become a settled church, having eighteen communicants and ninety-six catechumens. One Sabbath, a nonagenarian presented himself, among others, to the evangelist, and said, with tears in his eyes, 'For pity's sake, inscribe me in the number of the members of your congregation, for I am fully convinced and persuaded that the truth and love of God shine in your Church.' Let us add to this case that of D. G., who was noted for his fanaticism, and was the principal person of the congregation of St. John the Baptist. How many times, in the public square, has he not apostrophised 'These heretics, these excommunicated persons, these enemies of God and religion!' Now, not only has he shaken off the yoke of superstition and idolatry, but he has been the means of delivering all his family from it. At Trabia the influence of the Gospel has so penetrated the mass of the population that the priests have not known how to contend with it, except by means of engravings, at a halfpenny a piece, representing Leo XIII., the Madonna, and St. Francis de Sales! The arch-priest has not been more happy with his sermons. A woman having heard him say that we must pray to God without ceasing, and in every place, and ask from Him the pardon of our sins, said to herself, 'Then my husband is right, after all!' And from that time she resolved to follow the counsel of the arch-priest, by exhorting her husband not to stop having family worship, and by taking part in it herself. Lastly, at Palermo, as at Verona, the dedication of our beautiful church has had the result of increasing the number of hearers at every service."

THE PRIEST AT THE DEATH-BED.

Among a number of cases of persecution mentioned in the report is the following:

"At Rome, certain agents of the Questor lent a strong hand to certain fanatics in keeping away our evangelist from the bedside of an old dying man, who since 1870 had belonged to our Church; so that, with the connivance of his wife, the priests tormented at their leisure the unfortunate man, making him kiss the crucifix by force, and at last they seized his body to bury it in their own way. The Questor, the Prefect, the Minister of the Interior himself, sought to justify these manoeuvres on the pretext that a dwelling is inviolable, and that the wife, who is a Catholic, had a perfect right to close her door to the Vaudois pastor. That comes of making liberty of conscience of no account, for it is averred that the poor man, very far from having been converted to Popery, never ceased to ask for the ministry of his pastor, and died a victim of clerical fanaticism. To such ill usage may many of our brethren in the faith be exposed at the hour of death, when their relations themselves turn against them. Similar attempts are renewed very frequently, and we could mention several of them which, happily, failed."

SERVICES FOR THE PEOPLE.

"At Florence we observe with joy a new impulse of the missionary spirit. During the year which has just ended two new places have been opened for evangelization. One of these, at the quarter of S. Frediano, has for a motto, 'Faith and Works.' It was devoted to popular meetings, tolerably well attended; to a Sabbath-school, having seventy-five scholars on the roll; and to a sewing school, attended by twenty-five scholars. The other, in the Alfieri Hall (*Via Michelangelo*), was intended for meetings of a different kind, having for subjects Italian personages, and, as much as possible, personages in biblical history. They have very often brought together more than 300 hearers. At Castelvenere (Benevento), where we have, as yet, only two communicants, husband and wife, the husband, who is interim syndic, has hired and furnished, at his own expense, a beautiful hall in the centre of the village. He himself presides at the services twice a week; he visits many localities; he enters in the houses of the farmers, the charcoal-burners, and cow-herds, proclaiming the Gospel; he makes the colporteur do so likewise, and, failing him, he sends one of his own brothers."

THE SPEZIA MISSION.

A correspondent writes from Spezia: "The spirit of prayer which moved so many

friends in England to meet together for special prayer at the commencement of the year, was felt here also. Mr. Clarke, the Superintendent of the Spezia Mission, held several special meetings for prayer in Spezia during the season, in which the late meetings were held in England. Such meetings are, of course, entirely of a new character to the Italians. Truly they have been accustomed to a religion which has its "special seasons" of worship, but in what consists that worship? How utterly foreign is it to that simplicity of worship to which seasons of special prayer so manifestly lead us! The special meetings here were not only well attended, but mani-

festated a spirit of true prayer. The members of the church and congregation, the teachers in our schools, and several of the children attended, and several expressed their agreeable surprise at seeing such meetings, and spoke of the benefit they had received from them. The same prayerful spirit seems to have been felt at several of our mission stations, of which there are now eight in connection with the Spezia Mission, situated in the north of Italy. The spirit of prayer always preceded the outpouring of the divine blessing, and this, we believe, will be bestowed more than ever upon this work."

GERMANY.

[From our own Correspondent.]

Berlin, February 15, 1881.

ROMANIST DIRABILITIES.

On the 27th of last month, after a violent debate of two days, in the House of Deputies, Mr. Windthorst's Bill, which was intended to withdraw the performance of Mass and the administration of the Sacraments from the operation of the May Laws, was thrown out, as had been expected, by a considerable majority. The Ultramontanes themselves cannot have been in doubt as to the fate of the Bill. If they nevertheless brought it forward, it was evidently only to revive, by irritating speeches, a spirit of hostility in the Roman Catholic population, and to throw the blame of the continuance of the present state of things on the Government, and thus to place the whole struggle again in the light of religious persecution. The speeches of the Ultramontane leaders were again marked by all their old vigour. They affirmed that nothing had been changed, that Falk and Puttkammer was only a change of names, and that Prince Bismarck continued the warfare in the same way. Mr. von Puttkammer refuted these untrue assertions with official dates. Out of 2,148 Romish priests who had been excluded by his predecessor from giving religious instruction in the schools, 1,369 had been readmitted by him. The number of parishes without spiritual care was far smaller, as Mr. Windthorst stated, especially since he, the Minister, had allowed the recognized priests to officiate in other parishes. The Minister further replied that not only had the practice been more lenient, but that the Government had gone half-way to meet the Roman See by the law of last summer. It was now entirely the fault of the Ultramontanes if religious peace was not

fully restored. The Liberals, of course, answered more decidedly, and very sharply. Mr. von Bennigsen, one of the leading members of the National Liberal Party, reproached the Roman Catholics with having, from the first, exhibited a spirit of hostility to the Protestant Empire of Germany. The Conservatives also voted against the Bill, giving, at the same time, formal expression to a wish to see the struggle terminated as soon as possible. This, however, is only possible if the Ultramontanes are ready to recede, to some extent, at least, from their position.

DR. MÜHLHAUSSER,

of Wilferdingen, in the Grand Duchy of Baden, died on the 20th of last month. His loss will be severely felt, not only in the church of his own country, but throughout the whole of Germany. He had been a member of the Supreme Consistory in Baden, but left that position after some time, as the Church Government in the Grand Duchy is quite "Liberal," and he did not wish to sanction by his name acts which were always carried by a majority against his vote. Since that time he remained in his small country church, but exercised thence great influence. He was the most efficient speaker and leader of the believing minority in Baden. His great aim was to re-obtain for Christianity an influence on our national and public life. For this reason he entered into political affairs, and succeeded in organizing a Conservative party in the Grand Duchy of Baden. He was one of those men who believe in a Conservatism based on religious principles; but if many German pastors have perhaps hindered their spiritual activity by becoming too much political champions of the rights of the Crown, this cannot be said of Dr. Mühlhauser. Even his adversaries were obliged

to give him credit for the single-mindedness of his character and the purity of his aims. As long as the whole Liberal press of Germany either ignores all religious movements, or only mentions them in order to pull down everything which is holy, it is necessary to have another press which treats religious matters in a friendly way. For the present only the Conservative papers do this; and therefore Dr. Mühlhaffner used his influence whenever he had opportunity for the organization of Conservative newspapers, based on religious principles. But his activity was certainly not merely a political one. He took an earnest part in all home mission work, and the establishment of the South-west German Conference for Home Missions is especially due to his influence. He published, jointly with Professor Geffken, at Strasburg, a series of periodical pamphlets, entitled "Questions of Religious Life for our Times," which had a wide-spread influence.

A PASTOR FOR ST. JAMES'S CHURCH

has now at last been appointed, after a period of three years, taken up by the different elections of unbelieving ministers by the congregation. As Mr. Werner finally declined to accept the place, in order to avoid the personal explanation required from him by the Supreme Consistory, the Church Government was now entitled to appoint a minister, and the choice has fallen on Mr. Pank, hitherto minister of Trinity Church here. The choice must be considered a very good one, as Mr. Pank is not only a man of truly Evangelical views, but rather a popular preacher and a man of conciliatory manners. He will, therefore, best be able to restore the peace so endangered in the congregation by the struggles of the last three years. The "Liberal" members of the Church Council have resolved to maintain in principle their condemnation of what they term an infringement of their right of election, but not to offer any protest against Mr. Pank's appointment.

DR. SOMERVILLE'S MISSION.

Dr. Somerville, of Glasgow, is now on a tour through Germany. After having be-

gun his lectures at Elberfeld and Barmen, he spent three weeks in Berlin, and held about fifteen meetings. His speeches were interpreted by Mr. Röther, minister of a Free church at Görlitz. Dr. Somerville spoke some few times in the great Hall of the Evangelical Society, and in the Chapel of the Moravian Brethren, but generally in large halls of a purely secular character. The clergy of Berlin maintained rather a reserved position, which is, however, partly due to the fact that Dr. Somerville avoided, from principle as it seems, addressing himself to any of the pastors. He called on none of them, nor did he ask any to introduce him, but he simply hired halls and sent out public announcements of his intended addresses. Nevertheless a few clergymen were present at his meetings, took part in them by offering up prayer, and were thankful for the assistance they received in their work from a foreigner. Dr. Somerville, as will be well known to your readers, speaks for no denomination; he simply sets forth the Gospel of Christ, and no German theologian found anything in his addresses to which he could take exception. If anything was objected to in Dr. Somerville's addresses, it was the liveliness of his gestures, which some persons thought too theatrical. But he evidently interested the people. All the meetings were well attended; the last ones crowded by more than 2,000 people. But few of his hearers belonged to the religious world. Many faces were seen which are not generally to be found in our churches. We therefore hope that his coming was not in vain. Dr. Somerville must have felt on the day of his departure, when he assembled a few Christian friends at his house, that he had worked in the bonds of fellowship with a number of Christians here, and that many accompany him in his further journeyings with their best wishes and their prayers. His meetings were a proof that it is possible to obtain hearers for the Gospel from among the great irreligious masses—an experience which also Mr. Stöcker makes here, and which will, we hope, serve to encourage Christian activity.

BOHEMIA.

PERILOUS POSITION OF THE PROTESTANT CHURCHES.

For the following letter, which was written as a private communication by a Protestant pastor who has already suffered for conscience' sake, and whose name is suppressed lest he should be subjected to further persecution,

we are indebted to the *New York Christian Union* :—

You certainly know how Bohemia revolted against the perjured Ferdinand II., and how he crushed her. He took a fearful revenge.

He was a pupil of the Jesuits, and she was Protestant, and he made her a desert. The false principle by which the Reformation was propped up in Germany became a snare to her. "*Cujus regio, ejus religio*," made her Roman Catholic. The decrees issued against Protestants command butchery. These persecutions raged from 1621 to 1781, when Joseph II. changed the policy. He suffered the Protestants, but he would have the nation abandon its tongue. To this second danger the Bohemians awoke and claimed their national rights, but to religion they are still indifferent. The small remnants of Protestants are but little islands in the Roman sea. They are also divided into Lutherans and Calvinists, and, to crown the misery, are ruled by the Government, which tries to amalgamate them into one body. The Reformed Church, being the smaller one, dreads this union like committing suicide, and resents, therefore, the hateful reproaches of the Lutherans and the disaffection of the Government. If you have heard of the late persecutions in Bohemia, and of the intercession of the Evangelical Alliance with our Emperor in behalf of the persecuted, the key to it is just this question of self-government and the dislike of the Calvinists. The American and Scotch missionaries were forbidden to have meetings; we were forbidden to visit them, yea, to speak with them; we were forbidden to correspond with our Reformed friends abroad, especially those in England and of the Free Church in Scotland. Oppression has always its demoralizing consequences, and these are making our life and work very sour. Pray imagine a Church that for one hundred and sixty years had no pastors, lived in worse than a bondage, whose faith was a crime punished like incest and murder, whose members died daily from fear of being scourged to death, left rotting in gaols, deprived of their children, if discovered to be but in possession of a Bible. And then imagine this Church, creeping out of its hidden dens, cellars, and woods — an outcast, whose preachers were the laughing-stock of fat priests and a mad mob, whose members were the unclean sheep within the Popish parish; visited and superintended by Popish priests; with no literature, schools, rights; whose highest dignitary is a Roman Catholic! Do you expect such a tree to bear sweet fruits? It is a marvel that it is living at all, and is as it is. It is a hard-trodden ground, for many a wild beast and boar did pass and ravage it. The people have many humours, and have been fed the past half-century upon

Rationalism; but still their heart is better than their head, and we hope to make a true band to Jesus out of them. They are rather dispirited, and forsaken by other Churches; they do still what they can. Our Church is self-supporting, and it was a joy to see them twenty years ago build their schools. We are a poor Church, but in about five years we had built fifty schools, which, alas! were destroyed by a new law in favour of public schools which are Roman Catholic. Whenever we are picking up, we may be sure to receive a stunning blow; but this one was so ominous. It fell ten years ago, and we have not recovered yet. We did put into our schools everything we could; they were purely Christian in every regard, and hence also our great sorrow for having lost them. Just then, when they were tottering, there happened Dr. Cattell, of Easton, Pennsylvania, to be present in Bohemia, and seeing our distress, he said, "Never mind, but take to the Sabbath-schools; if you do not do it now, from everything I see, you will be compelled to establish them." He put also some money into the hands of a few friends to support this work. His words became, meanwhile, realized. Our Church approved of the Sabbath-school, and we have also a private committee for that purpose; but there is much to be done as yet. Dr. Schaff, of New York, asked us, on his visit, "What do you want to do with your Church?" "To have it regenerated and reorganized," was our answer. There are some ministers with us who are fully conscious that the Sabbath-school is the most direct way to it, but there are also others who distrust it because they do not understand it. And there is a general want of teachers. Now, our committee, closely allied with the American missionaries, wishes to give it a vigorous push by publishing a small paper for the pupils, founding of libraries, gifts of New Testaments, etc. Though it seems to be very natural, it is still a great task, as, being isolated by our language, we cannot make use of foreign literatures. I think it, of course, mere repetition of the same trials the Sabbath-school had elsewhere to go through, and think that, if surmounted in other places, it will be overcome here also; but it makes one's heart sick to see how the best intentions are misconstrued and suspected. Our support are the promises of the Lord, who Himself is building the house, and is giving growth. Regarding my own Sabbath-school, I cannot say much. Kolin is a town of 12,000 inhabitants, once thoroughly Protestant, now Roman Catholic. The

people in such places are, as a rule, more stupid and bigoted than elsewhere; they have lost their simplicity, and have not acquired the pluck and polish of citizens; on the contrary, they combine in themselves the worst qualities of city dwellers and villagers. They are conceited, proud of money and their petty dignities, dull and lazy to think. Their religion is their priest; and they shun the Protestants, having been for centuries taught to regard them as beggars and heathen. In this desert there live 400 Protestants, my flock, which extends to some neighbouring villages. Since 1622 I am the first Protestant clergyman, and had to gather and organize my congregation. The work began in 1869. The teachers I employ are my pupils from their childhood, though they received the finishing touches in my Bible-class. We met with our children for the first time on the 8th of February, last year. The children are from five to sixteen years old. The teachers meet on Friday for prayer and discussion of the lesson; the children come on Sabbath at two o'clock P.M., and when dismissed, the teachers, with other friends of the Word of God, have then a Bible-class, the exposition of a chapter, with usual prayer. In the school we follow the English method, first in single classes,

then a rehearsal in common, and a short application. As far as we are able to pronounce upon the children, they behave very well, are fond of their hymns, like to hear an address, and we hope their hearts remain not untouched by the blessed hands of our Saviour. If we do sum up, we exhibit a sad picture without much words. Austria (Bohemia) is under the sway of Popery; her liberties exist but in name, and scarcely in reality: and the Protestant Church, poor and weak, both materially and spiritually, is heavily struggling on. If these remnants be devoured by Rome or infidelity, Protestantism will lose an important part, and become a dangerous foe. The Jesuits, and other societies, driven from Germany and France, are settling in our country, and display already their might and schemes. It certainly behoves the Protestants who live under better circumstances to aid their fellow-labourers in a perilous situation. It is a common cause of us all, and if a limb be suffering, the whole body is unsound. I believe that the Lord, who preserved our Church in so many trials, has yet something for us in His store, and it is this belief that cheers the exhausted labourers, the hoping against hope amid the glorious ruins.

SYRIA.

The Rev. Dr. Jessup writes as follows from Beyrout to the *New York Observer*:—

MEMORIAL HALL IN BEYROUT.

The Memorial Sunday-school Hall was dedicated on December 19th, with appropriate services. This building was chiefly erected by Mr. and Mrs. H. Dale, of New York City, as a memorial of their infant son. Other friends have aided in its furnishing and completion, and it is a beautiful and convenient edifice for the purpose of Sunday-school and Bible-class instruction. More than 1,200 children and adults were present at the opening exercises, and many went away unable to gain admission. Children were present from eight different Sunday-schools in Beyrout. One of the German Lutheran deaconesses brought twenty of her orphan pupils, who sang a German hymn very sweetly. The Anglo-American Sunday-school came in force and sang an English hymn. Miss Taylor's Moslem girls were present, with their snow-white veils, and some eight or nine hundred Arab children. The students and professors of the college, European gentlemen and ladies, and natives of various sects, completed the congregation.

BEYROUT COLLEGE.

The Turkish Government has sent an official request to the Beyrout Syrian Protestant College, asking for seventy physicians for the Turkish army, to receive forty dollars a month, and the rank of Kaloghossi. It is stipulated, however, that the medical graduates shall have obtained the diploma of the Imperial Medical College in Constantinople. Many of the graduates have been to the capital and obtained this diploma, but the failure of the Government to fulfil its promise with regard to the expenses of medical candidates, has greatly embarrassed the young men. The Porte, in declining to acknowledge the diplomas of the Beyrout Medical College, pledged itself to pay the travelling expenses of Syrian youth in going to Constantinople, and to support them while there undergoing their examinations. This pledge has not been kept, and the young men who go have to pay their own expenses besides being subjected to the most vexatious and expensive delays in passing the examinations. The Beyrout graduates stand high all over the empire; and a distinguished Ottoman official remarked, not long since, that ere

long, instead of Beyrout being required to go to Constantinople for examination, Constantinople would have to come to Beyrout. The Arabic journals have recently been warned by official proclamation to abstain from publishing anything which may be directly or constructively derogatory to the Turkish Government. This includes telegrams, extracts from foreign journals, historical and geographical stories and articles attacking any of the religions of the empire. A free press is not to be hoped for in this generation in Turkey, yet there is a remarkable degree of liberty in the publication of books and tracts, and especially in the sale of the Scriptures in all the languages of Turkey.

TURKISH OPPRESSION AND CRUELTY.

Not long since a letter appeared in the *Jennah*, Arabic journal of Beyrout, from Mardin, giving an account of certain outrages in that province, which show what the reforms are which a Turkish Prime Minister gravely informed Europe are already being executed in the interior of Turkey. The letter is as follows: The people of Miry, all of them Christians, received official notice that the Kaimakam of the district, with the Mudir and the Kadi, and a large body of troops, were coming to the town to collect the annual taxes, and that the villages were to feed all these officials and soldiers during their stay, together with their animals. The people being desperately poor, sent word that they were not able to feed so many, but that, in justice, the expense should be apportioned among all the villages of the Koda, or district. The messenger took the reply to the Kaimakam; whereupon he, with the Mudir and the Kadi, became greatly enraged, and ordered the soldiers to march and attack the village. When the villagers saw the officials and soldiers approaching, they went out, men, women, and children, to meet them with every manifestation of respect, supposing that they came in peace, when suddenly the soldiers opened fire on the crowd, killing three men and one woman, and wounding three others. They then attacked the church, breaking down the doors, and plundering it of all its silver and gold utensils, and a large amount of property deposited there for safe keeping. They then plundered the two other churches, after which they scattered over the village, breaking open every house and carrying off every article of value, and committing

the most frightful excesses. The men, the women, and children all fled to the mountains and rocks, where they remained three days without food or shelter. The plunder was sent off on mules and horses to the homes of the officials, who then sent two Christian priests to bring the people back to their homes, promising them the immediate restoration of their church and private property. The people returned, and found the dead bodies of their murdered friends still unburied and torn to pieces by the dogs, and begged permission to bury them. After this, the Kaimakam asked them for a list of the stolen property. They replied, "Of what use is a list, when for three days pack animals have been carrying our goods to all parts of the province, to the houses of the Government officials; and even the Kadi has taken two loads of the church furniture and sent it to his house in Nusibin?" Moreover, two men, named Abder Rahman Effendi and Hamid Moeulli, loaded seven mules with plunder. The very threshing-floors were stripped, and the people obliged to carry their own property two days' journey to the homes of the officials.

After all these outrages, the Kaimakam demanded of the leading men of the people the payment of eight thousand piastres cash, land-tax. They replied, "Restore our property, and we will pay the tax." This answer offended him, and he ordered the soldiers to torture them, which they did, when the men promised to borrow the money. They were then allowed to go to a neighbouring village and borrow eight thousand piastres, which was paid to the Kaimakam. He then surrounded the men with a cordon of soldiers, and wrested from them their signet rings, in order to send a document to the Wali of the province, praising the Kaimakam and thanking him for his protection and just government,—this document signed with the seals of all the leading men of the town! A few old priestly robes of no value were then sent back to the village, with word from the generous Kaimakam that he had now restored their church property. Complaint was sent to Said Pasha, Mutseriff of Mardin, who at once arrested the officials, and was trying to restore the plunder. The probability is that the officials will have to disgorge freely, and the poor people receive no satisfaction.

PERSIA.

PERILS OF MISSIONARIES.

The Rev. B. Labaree, jun., an American missionary, writing from Seir, in a letter to the *New York Observer*, says:—

Sheikh Obeidullah has come to rank, at least in the minds of the Koords, as second in dignity and sanctity only to the great Sheriff of Mecca, whose rank is next that of the Sultan of Turkey. He has formed the ambitious project of an independent empire. Last year he raised a revolt against the Turks, and was able to beat the small armies sent against him. For this he has been suitably honoured and rewarded by special ambassadors from the Sultan! The whole of Turkish Koordistan has been virtually conceded to his rule. And now he turns to the east to take from Persia a part of her dominions. Here he is able to make it a kind of religious war, as the Sheah Mussulmans are looked upon as heretics by the Soonnees. An independent empire of such a people, whose hand is against every man, and every man's hand against his, established with such an able sovereign at their head, between the two weak Powers of Turkey and Persia, should not be tolerated by the civilized world. Enlightened Governments should combine to prevent such a pest. It is a question of far vaster consequence to the world than whether Montenegro have a seaport, or Greece have a small addition to her territory. It so happens that Sheikh Obeidullah has shown himself very friendly to us missionaries. His residence is from here a three days' ride up into the mountains. As the nearest "Ingleez," he finds it convenient to reach the ear of English officials through us. Last spring he sent urgently for Dr. Cochran to make him a professional visit in his mountain fastness. Dr. C. was received by him with great attention, and has ever since received frequent communications from him of a friendly kind. Two weeks ago he sent him his formal statement of grievances against the Persian Government, to be communicated to the English Consul. Since his arrival a week ago in this district, we have met him, and he has renewed his assurances of friendship towards

us and all the Christians, while he declares it his intention to overthrow the Persian Government. He certainly has more capacity for government—is an abler, shrewder chief—than any man I have met; but his ten thousand followers, habitual robbers, are too much for him. The very first day that he came with his hordes into Oroomiah I encountered a gang of them on my way from town to Seir. One of them, with drawn pistol, induced me quickly to dismount and give him my horse. One of them, understanding my Turkish, saw the mistake they had made in taking the horse of an "Ingleez," and induced the other robber to give back the animal. I had gone but a few rods when another robber, by the same unpleasant argument, got me on the ground and took my horse. Again the Turkish-speaking Koord befriended me. I was called to come and mount again, in doing which the brigand unbuttoned my coat and took it off my back. The next morning I called on the Sheikh with Dr. Cochran, and represented the case. Shortly after reaching home the coat and my saddle-bags were sent me by the Sheikh, and I was told that the robbers had been nailed to a tree, by nails driven through their hands, as a punishment. We ourselves saw one fellow in that situation as we left the Sheikh's head-quarters. But for one who has been punished for his depredations thousands have made themselves rich without restraint. The resistance of the city has greatly exasperated the Sheikh and his forces. They make fearful threats of sacking the town and massacring the inhabitants when it does fall. Meanwhile the fair villages of the plain are being devastated. Meanwhile we are in a close place. The friendly attitude of the Sheikh toward us has embittered the Persians against us. Mr. Whipple remained in the city to encourage our Christian friends, with the expectation that Dr. Shedd and the British Consul, Mr. Abbott (most providentially with us on a visit), would join him, but before they could get to him the fighting began.

CHINA.

SUCCESS IN MISSION WORK.

Canton, Dec. 28, 1880.

Among the number of those who have been gathered into Mission Churches in China, there are a good many who, while yet

in heathenism, sought to live moral and even religious lives. This has been strikingly the case in some places, where little bands of men, and also of women, have been met with,

bound together in fellowship of earnest desire, and seeking after better things than they saw in the sheer worldliness and gross impurity of all around them. In some instances such little knots of men, oftener of women, have had their fast-days, and met frequently for prayer, literally, to "an unknown God," that they might be saved from the slough of vice, and lifted up into a way of peace and righteousness. Preventive influences of the Divine Spirit have thus, in some parts of this empire, prepared the way of the Lord, and conscience itself has been a preacher of repentance and amendment of life.

In Canton and the country around we have not found such to be the case, at least not to any marked degree. Instances, however, have again and again been met with of individuals whose life, previous to their hearing the Gospel, has been apparently to a great extent under gracious guidance and help. A long season of unrest, of painful longing, and of futile effort to free themselves from the power of sin, has sometimes led such to a ready and hearty reception of Christ as their deliverer, that has been quite refreshing to witness; affording a marked contrast to the usual way the Chinese seeker of salvation apprehends and lays hold of the Divine Redeemer, and calling for great thankfulness on our part for such manifestations of the Spirit's power and working.

One such case has been recently under my own observation. It is that of a young man received to baptism a short time ago by us. He is only twenty-three years of age. In boyhood he had strong desires to flee from evil, and he tried even then to do good in the ways prescribed by Chinese moralists. He was fond of reading "exhortations to virtue," endeavouring to practise what he read. He also bought and gave away, as his small means allowed, these books as an act of "merit;" and latterly he aimed, by still stricter observance of the moral injunctions he read, to obtain a "stock" of merit. He got a book in which the daily actions of life, good and evil, are weighed in the "scales of merit and demerit" (Kung Kwo Kak), and the relative degree of gain and loss laid down. He carefully used his "scales," marking his daily progress or the reverse. He wished to acquire personal merit that should out-balance all personal transgression and "give the guilty conscience peace;" further, that, by obtaining a "fund of merit," he might secure the blessings of long life and tranquillity to his parents, whom he seems to

have very tenderly loved. At no time satisfied in his own conscience that he was doing all that was required, he seems first to have been awakened to the futility of his efforts by seeing his mother sicken and die. This took place some months ago, and was a rude blow to all his hopes. But he did not yet despair. Going to a temple in the presence of the idol, he vowed to make new efforts to renounce all evil and cleave only to the good; hoping thus, by the efficacy of supernatural influence, to obtain moral power over himself and sin. His experience soon showed that he was "without strength." It was as it has ever been; and his confession now made is in the very spirit, if not the words, of the Apostle: "When I would do good evil is present with me." He became more miserable than before. Hope seemed to die out of his heart. One day, passing our Tenth Ward Chapel, he went in, and heard with astonishment of an atonement for sin, and of salvation through the merits of Christ. Dimly realizing at first the meaning of this, he gladly received a tract, and again and again returned to listen to conversation on these themes—sin and salvation. His heart soon yielded on learning that salvation is the gift of God's grace, and not the reward of man's merit. Thus, after long "seeking to set up his own righteousness," with miserable results, he now gladly "submitted himself to the righteousness of God," and was able to rejoice in a Saviour's love.

He destroyed various idols in the house; and his father, though at first opposing, was soon so moved by the spirit of the young man, that he allowed him to destroy the sign-board outside the door, announcing the father as a professor of the "curious arts" of geomancy and fortune-telling. Since that, the old man has been led by his son to the chapel, and has himself become a curious specimen of an inquirer. The old Ephesian lore, so long inwrought during all the past years of his life, clings fast to mind and spirit. Sometimes he tries to explain the mysteries of the Christian faith in the terms of his old lying philosophy, with the singular result—"confusion worse confounded." Then again, he seems to gain a simpler view of the atonement and God's method of saving sinners. It is quite affecting to see the old man battling with life-long habits of thought, in the endeavour to understand simple spiritual truths. In answer to prayer, we trust to see this man no longer a slave to vile superstitions, being made a freed man of the Lord Jesus.

This account may throw a little light upon some parts of our work here. The vices and corruptions of ancient cities of the West all have their representatives in the modern cities of China, and alike need the mighty power of God's Spirit to sweep out every "refuge of lies," as well as the evils that blush not even in the face of day. May

the day of redemption soon draw nigh! Meanwhile we encourage ourselves by the various evidences that the Lord is at hand, and that His Word must "mightily grow and prevail."—Dear Sir, I remain, yours truly,

GEORGE PIENY, Sen.,
Wesleyan Missionary.

Home Intelligence.

CONVOCATION.

Both Houses of Convocation of the Province of Canterbury met, on the 8th ult., at Westminster. The Archbishop of Canterbury, in his opening speech, said that various addresses had been laid before him on the subject of greater toleration in the matter of ritual. By the law of the country, great discretion was vested in the bishops as to the mode in which the various laws regulating ritual should be put in force, and he did not think that the differences which now beset the Church could be settled in any other manner than by the exercise of the authority of the bishops. Another point which would come before them was whether any improvement could or could not be made in the ecclesiastical courts. They, as well as the country in general, were tired of this question, for they knew that in this age, on the faithfulness in the discharge of its highest duty by the Church of England rested not only the future welfare of the English nation, but of the Christian Church throughout the world. The Bishop of Lincoln moved a resolution declaring that litigation in the matter of ritual was to be deprecated. This was seconded by the Bishop of Peterborough. After discussion, adjournment, and a second debate upon the subject, the Bishop of Lincoln's resolution was adopted, in an amended form, as follows: "That this House, having taken into consideration the petitions and memorials brought before it by his Grace the President, and also the *articulus cleri* presented to it by the Lower House, is of opinion that litigation in matters of ritual is to be deprecated and deplored, and, if possible, to be avoided. It also declares that authority to settle differences in such matters is inherent in the episcopal office, as witnessed by ancient practice and as referred to in the preface of the Book of Common Prayer; and while this House entertains the hope that the clergy, as in duty bound, will, in conjunction with the laity, support the legitimate exercise of this

authority, it also expresses its confidence that this authority will be exercised by the bishops of this province in their respective dioceses with the earnest endeavour to compose such differences without litigation, and at the same time to maintain order, decency, purity of doctrine, and edification in divine worship."

In the interval between the two discussions mentioned above, the *articulus cleri* referred to in the foregoing resolution was the subject of repeated debate in the Lower House. It was moved as a *gravamen* by Canon Gregory, who spoke of "three courses open to the Church in dealing with this matter"—coercion, of which he disapproved; temporising, the time for which had passed away; and conciliation on lines which he marked out. An amendment, moved by the Dean of Chichester, leaving the subject to the bishops, having been negatived, Archdeacon Allen moved "the previous question," as he thought it undesirable to adopt any strong expression of opinion in favour of connivance with breach of the law. Dean Stanley, in seconding this proposition, remarked that Canon Gregory's *gravamen* was put forward as a plea for toleration, but he was astonished to hear that plea coming from the party in the Church which formulated and stimulated the Act of Uniformity, that drove out 2,000 ministers from the Church—the party which refused the concessions intended by the divines of this House, and which headed the prosecution of Dissenters for refusing to pay Church-rates. Dean Vaughan remarked that the motion of Canon Gregory, in fact, asked that a dispensing power should be given to the bishops, and that that for the time being should be the law of the Church; this he considered a most mistaken direction. While, during the debate, great justice had been done to the Ritualists, he regretted that equal justice had not been done to the minor nonconformities of "the almost extinct Evangelical party." He moved an amendment declaring it to be a primary duty of minis-

ters of the Church to "set an example of ready obedience to the admonitions of their ecclesiastical superiors and the decisions of the existing tribunals." The amendment was seconded by the Dean of Salisbury, and supported by Archdeacon Kay and the Dean of Peterborough. After discussion, the amendment of Dean Vaughan was rejected by sixty-five to twenty votes. Ultimately the resolution of Canon Gregory was adopted. Omitting a long preamble, it was as follows: "The House prays that your lordships, having regard to the uncertainties which have been widely thought to surround some recent interpretations of ecclesiastical law, as well as the peculiar character of parishes and congregations placed in the most dissimilar religious circumstances, would discountenance, as far as possible, legal proceedings in these matters. In making this request, the House feels that this forbearance must be conditioned by limitations. It prefers, however, to remit the consideration of those limitations to your lordships assembled in this solemn Synod under the guidance of the Holy Spirit."

In the Upper House, the Bishop of Gloucester and Bristol introduced the subject of the reform of Convocation. He proposed that the President be requested "to take steps with the view of obtaining from the Crown a letter of business committing to the Convocations the work of providing for a fuller representation of the parochial clergy in the Lower House." The Bishop of Lincoln objected that the proposed course of action would imply a virtual surrender of privileges which he believed to be "inseparable" from the office of the Archbishop. The motion was adopted. On the resolution being communicated to the Lower House, the latter resolved, on the motion of Canon Gregory, that it is undesirable to take any further steps, under present circumstances, in the matter, but that such reform is most desirable.

His Grace the President brought under the notice of the Upper House a report, agreed to on the recommendation of a committee in the Lower House, in 1879, "On the Relations of Church and State." The Archbishop, referring to this document, said the Act of Submission of the clergy placed all power in the hands of the Crown. It had not been shown that the Act which established the Reformation, and which gave power to the King to deal with all ecclesiastical cases in his Court of Chancery, was previously brought before Convocation. It was easy to pass resolutions saying this or

that power was possessed in bygone times by Convocations; but it was yet to be established to his satisfaction that the statute establishing the Court of Delegates, before being passed, was submitted to Convocation. If it was not so submitted, how, he would ask, did it differ from those statutes which regulated the mode in which the law should be administered in ecclesiastical cases in the courts taking the place of the Court of Delegates? Yet evidently, without investigation of the facts, certain clergymen considered that the Court, which was constituted in the same way that the Court of Delegates was constituted, should not be obeyed.—After some discussion, the Bishop of Peterborough proposed, and the Bishop of London seconded, the following resolution: "Whereas this House has received a report from the Lower House on the relations between Church and State, and also a report on clergy discipline; and whereas many members of the Church have from time to time expressed their strong dissatisfaction with the present constitution of the courts ecclesiastical; and whereas the laws relating to clergy discipline are in many respects in need of amendment,—this House requests his Grace the President to pray Her Majesty to issue a Royal Commission of Inquiry into the said laws and the constitution of the said courts, with a view to the full statement and consideration of all objections, and to the reform of whatever may be shown to be amiss." The Bishop of Bath and Wells wished it to be understood that, although their lordships asked for an inquiry respecting the ecclesiastical courts, they did not question the validity of these courts; and the Archbishop, on behalf of their lordships, repudiated participation in "the senseless clamour which had been raised against the Court of Appeal," which, prior to recent judgments, approved itself even to the very persons who now found fault with it. His Grace added that it would be distinctly laid down by those who moved for the Royal Commission that their lordships were devotedly attached to the great principles of the Reformation as embodied in the statutes declaring the supremacy of the Crown over the government of the National Church. The motion was adopted.

In the Lower House, the Rev. Canon Wilkinson presented the report of a committee appointed in June, last year, to consider the establishment of a Board of Missions. The report concluded with the recommendation that such a Board of Missions

should be constituted. The consideration of the report was postponed, and Convocation stands adjourned to the 17th of May.

THE COUNTER-MEMORIAL ON RITUAL.

The following address has been sent to the Archbishop of Canterbury, in answer to that pleading for toleration of ritualistic practices, which appeared in our last number (p. 45). It is dated January 31:—

"May it please your Grace,—We, the undersigned, have read the memorial addressed to your Grace, on January 10th, by certain dignitaries and other clergymen, in which they express their 'desire for a distinctly avowed policy of toleration and forbearance on the part of our ecclesiastical superiors in dealing with questions of ritual.' We have no desire to narrow the comprehensiveness of the National Church, or to abridge that reasonable liberty which has always been conceded to Churchmen in matters non-essential. We are, however, firmly convinced that neither in public prayer, nor in administration of the Sacraments, ought there to be granted any toleration of the use of vestments and symbols avowedly reintroduced as exponents of doctrines which we believe to be unscriptural, and which have been declared to be not in accordance with the plain intention of the Articles and Formularies of the Church of England. We therefore respectfully but firmly entreat your Grace to give no countenance to any attempt to procure toleration for ritual practices which for more than three hundred years, and until a very recent date, were almost unknown in the Church of England, and which, when submitted to the highest Courts, have been declared to be contrary to the laws of the Church and realm. We fully recognize the authority of the bishops to exact 'a rigid observance of the rubrical law of the Church from all parties within her pale;' but we cannot see how justice requires that such variations as have no symbolic meaning, and have never been condemned by authority, should be placed in the same category with the reintroduction of long discarded ceremonial, which symbolizes doctrines repudiated by our Church at the time of the Reformation, and which is therefore identified with the superstitious doctrines and practices of the Church of Rome. As regards the constitution of the Ecclesiastical Courts and the Judicial Committee of the Privy Council, we beg to assure your Grace, without expressing dissatisfaction with the existing arrangements, that any alterations really calculated to improve them will always receive our ready

acquiescence. We cannot refrain from recording our deep conviction that the present circumstances of the Church constitute a perilous crisis in her history, and we shall not cease to pray that your Grace and the bishops of the Church of England may be guided by the Holy Spirit to such conclusions as shall be for the glory of God and the maintenance of true religion."

Among the subscribers to this memorial are three Bishops (Perry, Ryan, and Wordsworth, of St. Andrew's), nine Deans (Exeter, Carlisle, Ripon, Chester, Gloucester, Peterborough, Canterbury, Ely, and Wells), six Archdeacons, several Heads of Houses at Cambridge, two of the Divinity Professors of the same University, Professors at Oxford and Durham, and a considerable number of canons, prebendaries, and other clergy.

RIDLEY HALL, CAMBRIDGE.

Wycliffe Hall, Oxford, and Ridley Hall, Cambridge, have both been established for the purpose of securing for those who contemplate entering the ministry of the Church of England, a sound theological training on Evangelical principles. The latter of these institutions has been recently opened. A sermon was preached on the occasion by the Rev. Sir Emilius Bayley, Bart., and a devotional meeting was afterwards held in the library of the college. The Rev. Dr. E. H. Perowne, Vice-Chancellor of the University, presided. The speakers were the Vice-Chancellor; Professor Swainson; the Rev. R. B. Girdlestone, Principal of Wycliffe Hall, Oxford; the Rev. H. C. G. Moule, Principal of Ridley Hall, Cambridge; and Bishop Perry. The Bishop closed by constraining, with friendly compulsion, 'the greatly-respected Regius Professor of Divinity to rise in his place and address the meeting. Dr. Westcott yielded at length to the Bishop's will, and made a short speech of singular power and beauty, cordially welcoming the new institution and the new Principal.

HUDDERSFIELD CHAPEL CASE.

Judgment was given on the 1st ult., in Vice-Chancellor Hall's Court, in the suit, Jones v. Stannard. In this action, the plaintiffs, a section of the trustees of the Congregational Chapel, Ramaden Street, Huddersfield, sought an injunction to restrain the Rev. John Turner Stannard from officiating as minister, on the ground that the doctrines maintained by him were not in harmony with the tenets prescribed by the deed of trust. The hearing of the action occupied seven days, a mass of affidavits having been filed, upon which several witnesses were cross-

examined. The plaintiffs alleged that certain doctrines were specified in a schedule to the deed of trust which the pastor for the time being was bound to hold and maintain, amongst them being the doctrines of predestination, everlasting punishment, and total depravity. Extracts from sermons preached by the plaintiff were read, in which he attacked these particular tenets. The doctrines were said by the plaintiff's witnesses, including the Rev. Mr. Skinner, who had been pastor of the chapel for more than thirty years, to be all in harmony with Calvinism, and some of them distinctively Calvinistic. For the defence, it was argued that by the terms of the deed the chapel was to be used "as a place of worship by Protestant Dissenters of the Congregational denomination called Independents, being Pedo-Baptists," and that the defendant had a right to the liberty of interpretation allowed by the Congregational Union, with which the chapel was connected. The Vice-Chancellor, in giving judgment, held that the deed of trust must be taken as regulating the rights and obligations of all parties in connection

with the chapel, and that it was binding upon the defendant. He did not find anything which justified him in introducing any qualification whatever. It was plain that no person was to be allowed to officiate in the chapel as pastor unless he maintained the doctrines specified. The letter of adhesion sent by the Rev. Mr. Stannard to the trustees plainly showed that some of the doctrines were such as he could not preach, and, therefore, according to the express terms of the deed, he was disqualified from holding the office of pastor. The plaintiffs were entitled to a declaration that the defendant was not duly qualified to act as pastor of Ramsden Street Chapel, and to an injunction restraining him from so doing. The four new trustees would, however, not be removed from their office, as asked by the statement of claim. So obviously unassailable was this decision that all idea of an appeal has been abandoned, and Mr. Stannard's adherents having seceded from Ramsden Street Chapel, have constituted themselves a separate congregation.

Monthly Survey of Missions.

TURKEY.

The American Board proposes to re-establish a mission at Bagdad, where previous attempts have been made and abandoned. Bible agents have been remarkably successful selling Bibles to the Moslems of Bagdad.

The Rev. C. C. Tracy, of the American Board, writes from Marsovan, in Western Turkey: "We learn that since the Jesuits are to have no rest in France, or even Spain, they are flocking to Turkey. Poor Turkey! how can she bear another woe of this description! I learn that 200 of them have arrived at Constantinople. They are showing themselves somewhat about here, and trying to get schools under way. The Gospel is acquiring momentum here. The Marsovan Missionary Society has got a new impetus. There are 106 full-paying members (yearly dues a dollar and a half each), and besides these there are many who pay less sums. It is hoped that \$200, at least, will be raised the coming year, enough to support a helper in the field they have chosen. We don't know what the political status is, except that it is critical. Let all Christians pray for us without ceasing, for we are under a dark cloud."

The Central Union, representing the Evangelical Churches of Turkey, sends a letter of thanks to Christian friends in the United States and in Europe for the men who have been educated in these Christian countries, and have now come back to be pastors, teachers, and physicians in Turkey. They mention by name nineteen men now useful in Christian work and exerting a great influence for good.

INDIA.

To-day, seventy years after the first Hindu baptism by Dr. Carey, there are, in India, Burmah, and Ceylon 500,000 persons of the native population professing and ranking themselves as Christians.

The Sunday-school in the mission districts in India is held at all hours of the day, morning, noon, and night, in churches, schoolhouses, shops, private houses and under trees. In Lucknow, with its 300,000 inhabitants, one can spend a whole Sabbath in going from one school to another, and will find about 1,000 regular attendants. The International

Lessons are used, and in the Lucknow schools there is an annual examination which greatly stimulates study. Singing is made a great attraction, and the public treat given to the pupils at Christmas time is one of the memorable events of their life. India is noted for its feasts and festivals, and those engaged in Sunday-school work endeavour to fall into line, and turn to the best advantage the customs of the people.

Gentlemen of the highest caste lately requested the missionaries of the American [Dutch] Reformed Church in charge at Vellore to organize a school for their daughters. The invitation was accepted and the school was opened, a large number of native gentlemen being present. On that day twenty girls were enrolled as pupils, and in one month the number rose to 104. Many of these children had had no intercourse with Europeans, and "were not a little frightened when left for the first time by their parents or friends." Twelve of these girls are Brahmins. This movement is very significant, for these girls of the highest caste have been most jealously secluded from all intercourse with foreigners, and even from many of their own race. The mission is not asked to visit and teach them in the guarded privacy of the zenanas, but to instruct them openly in a public school.

The *Calcutta Star of the East* says there are 150 students in the Baptist Theological Seminary at Ramapatam, who are in training for the Christian ministry. Some of the students are married, and their wives are obliged to spend a part of their time in study, and some of them keep up with their husbands in the full course.

Infidelity is putting forth great efforts to capture for itself the educated young men of India. Paine's "Age of Reason" is published in Calcutta, sold at a very low price, and widely read by young Bengalese. The missionaries who come in contact with these youths ascribe to the influence of this pestilential book the marked opposition and bitter discussion which they meet. The *Madras Times* says there is an agency in Madras whose mission it is to distribute cheap publications and tracts written by anti-Christian writers in England, among educated natives. Its emissaries are at times seen in the streets actively at work, hawking about the publications above mentioned, and the educated native assailants of Christianity find in them much congenial reading, and quite an efficient armoury, as they think, to put down the efforts made to Christianise India.

CHINA.

Dr. Osgood's work as a medical missionary of the American Board brought to him a double share of the physical ills of our life here. He had to see and smell and handle more filth in one day than a preacher would in a week, and also come into much closer contact with it. It was remarked to a native helper that \$10,000 could not hire a physician to do what Dr. Osgood had done. "Ten thousand!" he replied; "no, indeed, nor several tens! Why, all his patients are persons whose cases have been given up by our native doctors." Of late years he had been able to leave many of the details to trusty assistants, but still his own daily supervision was needed. If you had gone into his hospital you would have found in the first ward ulcers; in the second, ulcers; in the third, ulcers; ulcers deep and foul, with tumours and wounds for variety. Though the building is admirably constructed for ventilation, the odour of ulcers is all-pervasive. It has been a grand illustration of Christianity to have skill that could command thousands of dollars freely given for healing the most repulsive diseases. In addition to his work as a physician, he added much labour as a Christian evangelist. Such is the testimony, recently sent from Foochow, of a surviving colleague.

FORMOSA.

The Rev. Dr. Mackay has been as a missionary in the Island of Formosa for some ten years past. At a recent meeting in Montreal he gave an account of his work among the people. He said the people of Formosa consist of about 3,000,000 Chinese in the west and north, and from 60,000 to 100,000 aborigines in the woods. The prevailing religion is Buddhism. The *literati* of the island are very intellectual, corresponding to the Brahmins and Parsees of India. He began his work in a bath-room, and then removed into a small building which had been used as a stable. For five months in the year it rained almost incessantly, and the streams flowed down the side of the mountain where his house was situated, and under the stakes which supported his bed there was sometimes a foot or so of water. His first work was to learn the language. There was no romance in missionary life; it meant downright hard work. He learned the language principally from the boys whom he met on the hills. His first attempt to spread the truth amongst the people was by the posting of the Ten Commandments in Chinese on the door of his house. Then the

literati began to stir up enmity against him. They did not approve of the first four commandments, and they soon raised a storm of indignation against him. They said he had come to pave the way for an invasion of British soldiers; that he had poison with him and they had better look out for their wells; and that he was taking out their eyes and hearts to put in boxes and send to England to manufacture opium out of. Nobody would sell to him in this village, and he had to proceed to inland districts to purchase his provisions, while soldiers dogged his steps wherever he went. They forbade intercourse with the foreign devil, as he was called. Beggars were hired at so much a day to come to his house and sit there, and when, after talking to them, he would ask them to retire, they would spit at him. He kept his door open night and day so as to remove any cause of suspicion. In about five months after his arrival he was instrumental in the conversion of a young man—his first convert. He was a God-sent man—intelligent, and of good physical appearance, and speaking three languages. The work in Northern Formosa progressed until now there are twenty churches, and 323 persons have been baptized. Twelve of these have died. He was present at the death-bed of most of them, and bore testimony as to their triumphant deaths.

JAPAN.

Several facts mentioned in recent Japan news are referred to by the Boston *Congregationalist* as indicating that a reaction has begun to set in there against the tide of Rationalism that was felt so strongly in that empire two years ago. First, we have the report of an immense open-air Christian meeting at Tokio. Next we find that Mr. De Forest, of the American Board, on a recent trip to the north coast, addressed large audiences for three days in a theatre at Totton. Meetings were held during the day and the evening, sometimes with an attendance of 1,200. Another straw is seen in the recent organization of a church of forty members at Imbabari, under direction of the American Board. The company had been worshipping in a heathen temple; but being turned out of that, they raised \$700 in four days, and built a house of their own. A cultured Japanese, far from being a Christian himself, seeing this, remarked, "This is Christ. This is the power that is to save our nation." One of the largest manufacturers of Japanese pottery concluded, a few months ago, that, as a matter of business, it would be profitable to give his men one day for rest and worship out of every seven, and accordingly closed his works upon the Sabbath. Another manufacturer in the vicinity, employing a large number of hands, has reached the same decision, and has also put an end to work on the Lord's-day. The New Testament in Japanese is selling rapidly. One distributor has sold—not given away, but sold—5,500 copies in about one month. There are now 117 Protestant missionaries in Japan, twenty-nine of this number being under the American Board. The Methodists have the next largest number, fourteen. It is believed that there are now not less than 3,500 professed Christians in that empire.

WEST AFRICA.

Archdeacon Crowther writes from Bonny that St. Stephen's Church has had to be enlarged to accommodate the increasing congregations. On one occasion 950 were present. Another church, provided by King George Pepple, has been opened in a part of Bonny called Bolobiri, and at the first service there were 183 worshippers. An interesting illustration of the heartiness of the Christians is given: "The road has already been cut through from the back of the church to King George's Road. After notice at church, all the converts voluntarily came on Monday and subsequent days; and not only did they cut through the road, but laid large trees felled down on the marshy parts, and filled part of the road, over 1,200 feet long by 27 feet wide, with mud to the height of two feet; and this week the church women are carrying sand over the mud. We have been fully three weeks on the road working, and the people were determined to finish it, and give the Bishop no occasion of going to Bonny by the beach part." One cannot help acknowledging the power of the Gospel, to see how willingly over 200 men were working, not for pay, and without any signs of quarrel or fight, in a place like Bonny, where formerly a touch of the elbow was a sufficient cause for civil war. The Europeans are astonished, and are already enjoying the walk from their cask houses through Bonny to the mission.

Miscellaneous.

A CELEBRATED PERVERSION.—There stood near to the Vatican, for many years, a monument wholly in character with Papal Rome. It was erected in 1600 by Clement VIII. to commemorate the abjuration of the Protestant religion by Henry IV. of France. City improvements, a few years since, necessitated the removal of the column, and, for its artistic value, it has been carefully preserved. It has just been decided, contrary to all expectations, to re-erect it in one of the public places of the city. This has called forth loud remonstrances from the Protestant press of France, and even Romanists are not unmoved by this singular step, which so little comports with the Liberalism of Italy, or with international good manners.

BIBLE DISTRIBUTION AT THE BRUSSELS EXHIBITION.—A farmer who had received a "portion" at the kiosk read it ere he left the city. He soon returned and ordered a number of Bibles which he took home and distributed among his family and friends. Since that time the man has not ceased to labour as love-impelled volunteer colporteur while following his business. A notary in a country town being converted by the reading of one of the Bibles which the farmer had given him, walks nearly seven miles to hear the Gospel preached. A large tradesman, doing business in a wholesale way in the country towns, and who is, with his wife and son, a convert who first heard the way of life at the Bible Stand, is no less diligent in scattering the seed of life than the farmer previously referred to. He says: "All my customers want the Book, and I have hardly ever enough to supply them."—*Freeman*.

THE PROTESTANTS OF APPENZELL.—In the year of the Spanish Armada (1588), eighteen waggons were driven out of the little town of Appenzell. The carts contained the entire Protestant population of the community, with all their goods and chattels. As Protestantism still continued to increase in other parts of the canton which took its name from this little town, the fathers of the Republic agreed to divide their canton into two parts, one of which was to belong to the Catholics, and the other to the Protestants. The two half-cantons since 1597 have been distinct and separate states, each with its Government, the Catholics retaining Appenzell as their capital, and the Protestants creating Trogen into their

seat of government. The Protestant Appenzell-outer-Rhoden was the first to relax the stringent clauses of its constitution, and permit Catholics to reside and worship within its jurisdiction. For nearly 300 years the Roman Catholic Appenzell-inner-Rhoden, on the contrary, kept rigidly firm to its old exclusiveness. But five years ago the authorities of the little state came to the conclusion that if Protestants did business with the Catholics, and lived amongst them without any perceptible damage to the faith of the latter, they might as well be permitted to enjoy their own worship. A room in the Rath-haus—the House of Parliament in Appenzell—was lent to the Protestants. Here services have been held, communions celebrated, and baptisms administered after the Reformed rite. The Protestants, during the five years, have collected 16,000 francs, and obtained leave to erect a house of prayer for themselves in the middle of the Catholic capital. The opening festival of the little Protestant temple took place last month, with the warm approval and good wishes of the Roman Catholic authorities.

DISESTABLISHMENT IN CEYLON.—The disestablishment of the Church in Ceylon (says the *Ceylon Times*) has been decided on, and from the present time no more ecclesiastical appointments will be made by the Secretary of State. The rights of all present incumbents will be respected, and as their appointments become vacant the Government will allow the full salaries of their office to their successors for five years. As each incumbent retires, the official office will lapse, and for five years after such cessation of appointment the salary will continue to be paid to whoever may be chosen by the congregation of such church as its minister. The same with the bishop.

BUDDHISM AND CHRISTIANITY IN CENTRAL ASIA.—Recently a great religious zeal has been apparent among the Buddhists of Lahoul, which indicates that the Moravian mission is making an impression. In the immediate vicinity of the latter the erection of a new monastery has been commenced, which is to serve as residence for a Rushog from Thibet. "The work is done without pay by the people, but certainly not spontaneously, for the influential men bring strong pressure to bear on them, and hold forth the inducement of greatly accumulated merits as reward for their work."

Evangelical Alliance.

CONVERSAZIONE AT THE MANSION HOUSE.

One of the Vice-Presidents of the Evangelical Alliance—Alderman McArthur, M.P.—being Lord Mayor of London for the present year, has kindly intimated his readiness to convene a meeting of members and friends of the Alliance at the Mansion House. The Council have with much pleasure accepted the invitation, and the Annual Conversazione will (D.V.) be held in the Mansion House, on Friday evening, May 13th. It is intended that the meeting, whilst maintaining a spiritual character, should also be international; and it is expected that representatives of several of the foreign branches of the Alliance will be present, and take part in the proceedings. Further information will be duly announced, but this early intimation is given to enable foreign brethren who intend to visit England for the May meetings to make arrangements to be present.

PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, February 10th; Donald Matheson, Esq., in the chair. After reading the Scriptures, prayer was offered by the Rev. C. Graham.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mrs. Byrne, Weston-super-Mare.
 Surg.-Gen. Theobalds, Weston-super-Mare.
 Colonel Cookson, Weston-super-Mare.
 Mrs. D. Wheeler, Weston-super-Mare.
 Mrs. Barry Hart, Weston-super-Mare.
 Mrs. Lucas, Weston-super-Mare.
 Mrs. Cross, Weymouth.
 S. Trevor Francis, Esq., London.
 Edward Clifford, Esq., London.
 Rev. Charles A. Fox, London.
 Major-General A. Stevens, London.
 Mrs. Frampton, London.
 Rev. E. W. Thomas, London.
 Miss Thomas, London.
 Mrs. de Bergue, London.
 Miss Isaacs, London.
 Miss R. Isaacs, London.
 Mrs. H. J. Brockman, London.
 Mrs. Macintosh, London.
 W. R. Boswell, Esq., Iwer, West Drayton.
 Lieut.-Colonel A. Hutchinson, R.A., Tenby.
 The Dowager Countess of Castle-Stuart, Wells.
 Mrs. Richmond, Crouch End.
 Miss Wilson, Brighton.
 H. R. Walker, Esq., Upper Clapton.
 Thomas S. Share, Esq., Falmouth.
 Mrs. Player, Reading.
 Miss Player, Reading.

DRAWING-ROOM MEETING.

The Secretaries reported that they had had an opportunity of reporting upon the principles and work of the Alliance at a drawing-room meeting held in the house of Mrs. Holt Yates on January 26th, when the names of several new members were received.

OBITUARY.

The death of M. Necker, of Geneva, was reported. The Secretaries were instructed to express the sympathy of this Council with the bereaved family.

WEEK OF PRAYER.

In regard to the recent observance of the Week of Prayer, it was reported that interesting accounts had been received from many additional places, and extracts were read from the letter of the Secretary of the German Branch.

ANNUAL CONVERSAZIONE.

It was reported that the Lord Mayor of London (Alderman McArthur, M.P.), one of the Vice-Presidents of the Evangelical Alliance, had kindly consented to convene the usual May Conversazione at the Mansion House, and the Council accepted the invitation for the evening of May 13.

THE WEEK OF PRAYER.

Interesting accounts of the observance of the Week of Prayer continue to be received from various parts of the country and from abroad. We give the following extracts:—

THE PROVINCES.

EDINBURGH.—Meetings were held daily, from Jan. 3 to 7, in the Free Assembly Hall. All the meetings were well attended. At the noon meeting on Monday, the area of the hall was quite filled, and the galleries

partially. Daily the attendance continued to increase, till every part of the spacious building was occupied.

GLASGOW.—The meetings were largely attended, and the whole services were interesting and profitable.

CANTERBURY.—Two meetings were held daily. The attendances were good, and an earnest spirit of prayer was manifested.

LEICESTER.—Meetings were held each day

at noon and in the evening. Ministers of the various churches severally presided, and gave addresses. The attendance was much better than last year. A closing meeting was held on the Sunday evening after the usual church services, and the large Temperance Hall was so crowded that an overflow meeting had to be held in the Lecture Hall. The balance of the collections, £5 5s., was devoted to the Evangelical Alliance.

NEWCASTLE - ON - TYNE.—The Week of Prayer has been observed by a union of a large number of Evangelical churches during many years. But this year, through suggestions thrown out by Mr. Arnold on the occasion of his visit to the town in December, it was attempted to still further broaden the union of the churches for prayer. Accordingly, one meeting was held on the Friday in the Central Hall, Hood Street, at which the Vicar, Canon Martin, presided, who was supported by several of the ministers of the various churches. The Rev. R. Leitch (Presbyterian) gave a brief statement of the objects of the Evangelical Alliance, and by the participation of representative men of many different bodies, the meeting was thoroughly catholic in its character. On the Tuesday evening, a united meeting was held in Prudhoe Street Chapel (Methodist Free Church); on the Wednesday, in Westmoreland Road Presbyterian Church; and on Thursday evening, in Clarence Street Wesleyan Chapel; and in the following week meetings for united Communion were held in Blackett Street Presbyterian Church, and in Rye Hill Baptist Chapel. We hope that, with the resuscitation of the Newcastle Branch of the Alliance during the coming year, a future Week of Prayer may witness the further development of the broader union, by the whole of the week being devoted to meetings of the most comprehensive sort.

SANDOWN, ISLE OF WIGHT.—Meetings were held on five evenings of the week in the various churches, and one meeting in the Town Hall. The attendance was good, and the meetings better than in previous years.

EASTBOURNE.—Two meetings were held each day—at noon and in the evening. All were thoroughly well attended. The balance of the collections, £2 15s. 3d., was remitted to the Evangelical Alliance.

ILFRACOMBE.—A meeting was held each night, at which a Nonconformist minister presided, and a clergyman gave the address.

ATHERSTONE.—All the meetings were well attended, and the interest maintained to the end.

LIVERPOOL.—Meetings were held daily, and the subjects suggested by the Evangelical Alliance were adopted. On Sunday evening, Jan. 9th, a special meeting was held after the ordinary services in Hope Hall, when there was a very large attendance.

FOREIGN REPORTS.

ST. KITTS.—Our correspondent writes: "I must send you a few hasty lines by this mail to inform you of the blessings we have enjoyed here during the Week of Prayer. I enclose a programme, from which you will see that we had meetings every day except Saturday, and there were large congregations. As a sign of the interest manifested in this Week of Prayer, I would mention that many persons were sorry because I announced no meeting on Saturday. They tell me they would have come out if there had been a meeting. This surprises me much, for it is almost proverbial here that no one attends meetings on Saturday night."

JERUSALEM.—The Week of Prayer was duly observed by the Protestant community in the Holy City. The Bishop presided at the several meetings, giving a short address at each. As usual, the proceedings were partly in English and partly in German, except on the last day of assembling, when Arabic, Hebrew, and Spanish prayers were added.

PRAGUE.—During the Week of Prayer, meetings were held in our hall every evening except two. On those evenings we omitted our meeting and joined with the more earnest members of the Reformed Church in meetings which they held. The attendance was good, and there was a marked spirit of thankfulness for past mercies, and of earnest longing for spiritual blessings, also a very general readiness on the part of the brethren to lead in prayer. The change in our circumstances since last year was not forgotten, nor was the debt of gratitude which we owe the Alliance delegation for their fraternal intervention.

GERMANY.—Here, in Berlin, the Week of Prayer this year was again a season of rich blessing. From Monday, the 3rd of January, till Saturday, eighteen meetings were held in the different parts of the city, and the halls were crowded. The meetings were conducted by thirty-one of the ministers of Berlin, among them being some of the best-known and most esteemed names; and some of the ministers not belonging to the State Church were among those who took part—as, for instance, the pastor of the Moravian Brethren and the pastor of the Methodist Church.

Thus, in spite of the predominant State Church feeling of our city, the Evangelical Alliance has to be congratulated on having made some notable impression. As regards accommodation for our meetings, we have again preferred public halls to the churches. For instance, the large hall of the Town Hall was chosen; the Christian meetings were held in places generally devoted to worldly amusements or to political gatherings. The numbers attending the meetings may have reached, possibly surpassed, 20,000. The gatherings were most earnest, and characterized by spirituality and joy; while occupied with home wants, yet praying also for all the children of God scattered over the whole world. The subjects selected for the afternoon meetings by us were founded this year upon the programme sent from London and commended to all the praying circles. We

thus participated with all the praying people of the earth—witnesses to the power that unites the whole Church of Christ. . . . Her Majesty the Empress Augusta was present again this year at two of the prayer-meetings, on each occasion in the hall where the united brethren usually worship. In Hamburg, there were six meetings among the Reformed and Baptist Churches. At Stettin, there were devotional meetings every evening in crowded halls. Thirteen ministers joined there together, and they hope by next year to double the number of their meetings. The Directors of the two Gymnasias willingly offered the large halls of their schools. Any way, we have to rejoice at the happy results of the personal efforts of Consistorial Councillor Krumacher, the former Secretary of the Berlin Committee.

THE POWER OF HOME LIFE.*

BY THE REV. E. W. MOORE, M.A.

In Genesis xviii. 17-19, you find these words: "And the Lord said, Shall I hide from Abraham that thing which I do? . . . for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him."

The subject which is given us for our consideration to-night is one that comes home to the hearts of each of us. I had almost said there can be no parent, but certainly there can be no Christian parent, who does not feel the deepest interest in the future of his children. I can conceive of no matter which it is more important to have clearly before us than this matter of how we are to train our children. I believe it is impossible to exaggerate the dangers of the day we are living in for the young, and I feel, as we look forward into the lives of our boys as they grow up—and perhaps the boys are less sheltered than the girls, and our sympathies go out to them more on that account—that we must go to the throne of grace, if we are Christian fathers and Christian mothers, and plead with God that He may throw His shield around our children and preserve them, for there is no other safety.

We have heard of the dangers of schools, the dangers of teaching, and the other dangers to which they are exposed from those to whom we should naturally look to guide them aright. I believe that those dangers cannot be exaggerated; and therefore I feel that the great matter for us to bear in mind in the training of our children is to see to it that the home influence is right. Everything will be more and more dependent upon what the home is. It is upon Christian home influence that I want to speak for a few minutes this evening.

We are told that in any school or gathering of young people those children can be almost immediately picked out who have had a Christian

training, even though they should afterwards depart from it.

Scripture furnishes us with many other instances of godly homes, and households blessed with a godly training which has received the divine approval. But among them all there is no case more remarkable or interesting than that which I have read about Abraham. I believe it suggests the true reason why there are such terrible disappointments frequently found in Christian families. What is the mind of God about these things? Is it His purpose that the children of His believing ones should go the wrong way, down to destruction? We know that He holds everything in His own hands, and we know that He is a God of grace; that He is a Sovereign—He does as He will. But for that very reason, I say, we may expect our children's conversion. God's sovereignty is on our side. His promises are full and abundant to the children of believing parents.

Now, here is a household which God singled out in a very remarkable way. He said of its head, "I know him." He knows all His servants. Dear brothers and sisters, He knows you by name. I think that would lead us to understand that He knows all our peculiarities, our special trials, our circumstances, also our temperaments and difficulties—everything. But here it was said of this servant of His, in a very special way, "I know him." What was it that drew down God's commendation so remarkably upon Abraham? It was the government of his household. And I want to ask two questions.

First, How did he govern his household? "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." We may safely say that Abraham did three things in the government of his household. The first thing unquestionably was, *he instructed them*. He had not the Word of God in his hands as we have; but he brought

* An Address delivered at Burlington Hall, on Thursday, January 6.

the truth concerning Jehovah to bear upon them; and he began early. Oh, if we would but have faith to believe that the Holy Spirit can make the truths of salvation intelligible to our little ones as soon as understanding begins to dawn! Then, when the devil comes with his temptations, snares, and attractions, in later days, he might find the ground occupied. He believed that God could find His way to the heart of Isaac while he was yet a child.

I am astonished sometimes when I hear incredulity expressed by Christian people as to what God is able to do with little children. Other things being equal, and speaking from the human side of things, I do not hesitate to say that it is easier for God to bring your little child to Christ than it is to bring a grown man. It is easier to bend a twig than to bend a bough. Easier—why? It is the impressionable age. The little one is drinking in everything that he hears. Everything is making an impression upon him—making an impression that will last his lifetime too. And what are we mothers and fathers doing? How careful we should be as to what we say in the presence of our children! Mothers and fathers, get your children to seek Christ before they leave your home. You will have little chance of doing it afterwards. The world gets in, and the devil gets in, and a thousand things get in, and God only knows what a difficulty it is to bring them to Jesus in later years. Begin early.

Another thing Abraham did was, that he restrained his children: not only instructed them, but restrained them. You notice these words: "I know him, that he will command." Now, he was not a tyrant. God forbid! God does not want that. But Abraham had authority, and it was God-given authority, and he could not delegate it. He was responsible for its exercise, and he used it. I believe that we are verily guilty in this matter—that we do not exercise the authority that God has given us. Remember how Eli suffered. He spoke to his sons, he remonstrated with them, but he did not restrain them. It is our duty to restrain our children. Do not allow them, as long as they are within your reach, to go into company which you believe in your heart may be injurious to them. Do not allow it on any consideration. Take care of the books they read; take care of the magazines that come into the house. Some of the magazines issued, even by religious societies, in these days are full of trashy novels. We must not pander to the taste of the age in which we live. It is our business, Christian men and women, and ministers, to elevate it; and it is a sad thing if we are ever prevailed upon to take lower ground.

There was one other thing which Abraham did, because if he had not done this it would have been useless to have done all the rest; *he lived before them*. His influence was more by example than it was by precept. Think how important example is! I referred to it a moment since, but I will refer to it again. If our lives are not in harmony with our good advice, our counsel is thrown

away. If we tell our children, "I wish you to live for God and to seek God first," and then they watch us through the day and see us busy at this pleasure and at that, or giving our whole hearts to our business, whatever it may be, and the rag-end of our time to God, do you think that they will believe the two or three words of prayer and counsel that we give them morning and evening? Not a bit of it. They see what your life is; and the indirect influence of a man's life is a far stronger thing than any amount of counsel. Abraham lived before them.

Now, just one word as to *why* Abraham did this. I want only to give two reasons—first, because he had sympathy with God; second, he had faith in God.

Let us put the second first. Abraham believed that, in acting in a way which seemed to many around him perhaps unnecessarily strict and severe, he was consulting the best interests of his children. He believed in God, and he believed in God's Word, and he preferred to follow the Word of God to any maxims or opinions of those round about him. He believed that, in doing this, God would fulfil to him His promise. He believed that, in following the path of obedience, he would meet with an exceeding great reward. He believed that God would be true to His word. But he knew that He did not absolve him from his responsibility. How frequently do we act as if God had promised to bless in a general way, and we are comparatively free as to the course we take with Him! It was exactly the opposite with Abraham. It was because God promised to bless him that he commanded his family and household.

Then he had sympathy with God. He knew what God wanted. God wanted that his children should be trained for heaven, and Abraham was willing for that. Are you and I willing that our children should be trained for heaven? Perhaps, if they are, they will not shine in this world. Are we willing that they should be obscure and unknown here if only they may shine as the stars for ever and ever hereafter? Abraham was content that God's ends should be answered; and how richly he was rewarded! Was he any loser, and was Isaac any loser, because he had this sympathy with God?

One word only, in conclusion, on the commendation he received—"I know him." Why was God so pleased? I think, amongst other things, because there was nothing that was such a test of Abraham's thorough sincerity as this. There is nothing so near and dear to us as our children. But Abraham made it clear that, much as he loved his children, his first love was for his God; and that for his children, as well as for himself, his great desire was that God should be glorified. And so he gave his children to God, his property to God; he gave himself to God. God's will swept his whole horizon. Of such an one God will always say, "I know him." Would to God that as we here to-night offer prayer for our children, He might give us the spirit of Abraham! "They that be of faith, are blessed with faithful Abraham."

THE DANGER TO THE YOUNG FROM FALSE CHARITY.*

BY THE REV. CHARLES STANFORD, D.D.

In the sight of God, prayer-meetings are not mere meetings of bodies, but meetings of souls; and it is a thrilling thought that at this solemn moment companies of Christians in all parts of

* An Address delivered at the Denmark Place Hall, Camberwell, on Thursday, January 6.

the world are joined in one great prayer-meeting for "the young and their instructors." We are all "one in Christ Jesus," and in this way we now utilize our unity. Through these many representatives, and from these many thousands of far separated centres, the one Church is now hushed in prayer for the children of the Church.

In every age the young are open and sensitive to the special dangers that spring from the spirit of that age, and I venture to say that their great danger from the spirit of the present age is that of getting infected, more or less, with *false charity*.

Allow me to hint, with the utmost brevity, at some of the shapes this danger takes, in the hope that by so doing I may help your intercessions.

1. Our young friends are in danger of being caught by the notion that *liberality* is another name for *charity*. That depends. What is liberality? Liberality is making free with a thing in the sense of giving it away. But what if that thing should not be yours to give? What if the trustee should be liberal with his trust? What if the servant be liberal, liberal to princely munificence, with his master's cash? Once upon a time, among the tribes of Israel, the children of Ephraim had this great primacy of privilege—they were the custodians of the Ark. What if they had been liberal with its sacramental treasures? What if they had said to one and another and another of the Philistines, "Here, take this 'golden pot of manna;' take this 'rod that budded;' take these 'tables of stone;' take 'the glory of the Lord!'" What would the flaming prophets of God have said on the subject of this liberality? We are custodians of that of which the Ark was only a shadow; we have to "hold fast the form of sound words;" we have to "keep the faith;" we are "put in trust with the Gospel." We want to say to those who are near and dear to us, "Be as liberal as you please with your own fancies, preferences, and opinions; very often, the more liberal you are with these the better; but take care lest you become fascinated by that liberalism which is apt to make so free with what is distinctively Christian, yet to be so sublimely tolerant to infidelity!"

2. Connected with, but distinct from, this mistake, is the impression among our young people that charity is only another name for *opposition to all dogmatism*. In many Christian circles this dictum would pass without a challenge. In one of the organs of educated Christian opinion we lately read the sentence, "Dogmatism is the cause of controversy in the Christian Church; let Christian ministers give up dogmatism;" and this sentence would be accepted by many readers as an oracle of charity. Young readers often think it only generous to join in lofty scorn of dogmatism, not because they know what it is, but because they think that such an ugly word must have an ugly meaning. But what is dogmatism? Dogmatism is the *positive assertion that certain things are true*. Are not all first principles dogmatic? You never say two and two ought to make four, but you say, dogmatically, they do make four. You never say a straight line ought to be the shortest way between two points; you say it is so; and Euclid is dogmatic as Paul. You never say, "Perhaps it is safer to build on a rock than on the sand." There is no "perhaps" in the case. The King of Nature

never says, "You may, if you like, sow in August and reap in January; and so matter what you sow, you shall reap wheat." No; His teaching through Nature is dogmatic, and you are shut up within the bars of sovereign limitations. The same King rules in grace; and is He likely to be less decisive in the higher sphere than in the lower? Never! With a voice that puts down all other voices, and with the blow of a glory that turns all other glory into darkness, He declares positively that certain things are true, and we evangelists do but repeat His assertions. If you object to dogmatism, complain to the Master, not to the men. Say what you will, it is true that men are lost; it is true that Jesus is the Stone of Salvation; it is true that "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." It is true that He is the Son of Man; it is true that He is the Son of God. Dear young men and women, is Pilate to be our ideal of charity? Pilate was liberal, but *he crucified Christ!* He gloried in having no bias one way or another; one religion was to him as good as another, and he was ready with the most contemptuous courtesy to tolerate them all; yet *he crucified Christ!* Pilate was the father of those who say, "What is truth—who knows?" yet *he crucified Christ!* Pilate was no dogmatist, yet *he crucified Christ!*

3. I beg further to remark that some of our young people are being drawn into *Ritualism* by the spell of what they think is charity. Perhaps some of our young ladies and gentlemen now at certain schools, on which good society is supposed to have put its hall-stamp, and on account of which stamp, real or imaginary, you have selected them,—some of these are waiting to tell you of their sympathy with a religion that is splendidly got up, and to say that they feel, along with its other charms, the charms of its charity. They hear from their companions, if not from their instructors, the echoes of scornful sentiments on the so-called illiberality of Evangelicals, and they are already half inclined to think these fashionable sentiments are true. The recent progress of Ritualism in England shows alarming vitality in the force which at first originated the Papal system, and in those views of man's relation to God and the plan of salvation that have culminated in Popery. While human nature likes a sensational mode of worship, while it dislikes to think, while it longs to hand over conscience to the keeping of a priest, while it is pleased to find all this provided for in any connection with rank and fashion, Ritualism in itself will always tempt our young human nature; but when, from the spirit of the age, it also connects itself with a profession of breadth and a contempt of Puritan narrowness, some of those round whom your fondest affections gather, and for whom your proudest thoughts kindle, will fancy that, while they are ready to hear all it has to say, and to see all it has to show, they do but join with the people of progress, and march under the banner of liberality!

4. There is yet one more danger in connection with this false charity, and that is, the profession of it made by modern atheism. It was not always thus. Bunyan says that, when Christian and Hopeful were on their way to the Celestial City, they met a man named Atheist, who

asked them whither they were bound. When they told him, he fell into "a very great laughter," and said, with scathing scorn, "There is no such place. If there had been," continued he, "I should have known, for I have gone further than you." Atheist still meets the pilgrims—still says, especially to the younger ones, "I have gone further than you;" and while his rare knowledge makes them almost ready to worship him as a hero, he still more completely wins their trust by his humble charity, for he confesses his ignorance of theology, though he hints at his knowledge of everything else. He is "no dogmatist;" he is "liberal;" he is concerned "not to offend the prejudices of society;" he does not presume to say that the things told about God in the Book are not true; all he ventures to say is that no one can be sure that they are true, for science has now shown that any knowledge of the mystery called "God" is impossible. Now, brethren, what shall we say to these things? And what can we do for the dear ones who are so soon to take our place in the world? Only the Spirit of God can help us; and how glad we are to remember that true, believing prayer for the Spirit of God is the prayer that, in some way, is always sure and certain to be heard. Let us pray that we may pray aright, and that, while we offer the

right prayer in the right way, we may use the right means. The Spirit comes to the children through fit instrumentality—through the wise, holy, cheerful, abounding, spiritual life of those to whose training they are committed. The Spirit comes not only through direct teaching, but through healthy spiritual atmospheres. Pray for the help you need in the use of means; and whatever means you use, whatever prayers you offer, there is no time to be lost. While we linger, while we theorise, while we debate, the children are going; before we can feel it is true, they will be gone. Gone—if not into the land unseen, gone out of the child-life into the man and woman life.

How the children leave us, and no traces
Linger of that smiling, angel band!
Gone! for ever gone! and in their places
Weary men and anxious women stand!

While you are dreaming, that little girl is gone into a woman, that little boy is gone into a man; gone as the blossom is gone into the fruit, gone as the dawn is gone into the day! If you have anything to say, say it; if you have anything to do, do it. Now for many short, burning prayers of faith in the spirit of that father who cried to Jesus, "Sir, come down, ere my child die!"

QUARTERLY MEETING FOR SPIRITUAL EDIFICATION.

On the 29th of January many brethren and some ladies assembled in the Council-room for prayer and praise. It was a very edifying and refreshing season of fellowship, and the two hours devoted to the meeting passed very quickly. The subject for meditation was—(1) Christ, "the living Bread" (John vi. 51); (2) "We being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. x. 17). The Rev. C. A. Fox, of Eaton Chapel, and the Rev. Dr. Gibson, of St. John's Wood Presbyterian Church, introduced the subject in short addresses, which were followed by open conference.

The first address, by Mr. Fox, was in a marked degree edifying and strengthening; he dwelt upon the necessity of eating the "Bread of Life," and traced this truth

throughout Scripture; then spoke of the nature of this bread, and also of the preparation for "eating" it, both for the need of our own souls and to supply the need of others; ending by stating five *personal* considerations in the way of application of the subject.

The Rev. Dr. Gibson, in his address, enlarged much upon the teaching of the Old Testament on the subject, and how that all past "eating" was combined in one blessed continuous feast in the New Testament—"Christ our Passover slain for us;" and he then showed how "we being many are one bread," etc., etc.

In open conference five or six brethren took part, and an earnest spirit of love and devotion characterized the meeting throughout.

IRISH BRANCH.

The following address, signed by the President and other officers of the Irish Branch, has been issued by the Council in Dublin:—

DAY OF SPECIAL AND UNITED PRAYER FOR IRELAND, THURSDAY, MARCH 17TH (ST. PATRICK'S DAY), 1881.

To the Christian People of these and other Lands.

Dear Brethren,—We again invite you to set apart Thursday, the 17th day of March next (St. Patrick's Day), as a Day of Special and United Prayer for Ireland.

There is a danger of these recurring

seasons of prayer becoming a mere formal observance. Should there be any such danger in connection with this Day of Prayer in Ireland, the continued and increasing troubles of our country are calculated to stir up the people of God to renewed efforts for its salvation.

It is sad to think that after a connection of seven centuries with one of the freest and most enlightened countries in the world, it is still so agitated, a weakness to the empire, and a byword among the nations. For-

mer Governments have framed laws which they fondly hoped would allay discord and establish peace; but troubles have broken out afresh, and their hopes have been disappointed. Our rulers are at the present time devising measures which they hope will tend to the promotion of order and contentment; let us pray that they may be rightly guided, and that their deliberations may contribute to the desired end.

We cannot, however, hide it from ourselves that the evil lies deeper than statesmen by any legislation can hope to cure. It is in the hearts and minds of the people. The supreme need of our country is the regenerating influence of the Spirit of God and the peace-speaking power of the Gospel. Without this all human efforts must end in failure and disappointment. But, alas! the great majority of our fellow-countrymen are forbidden access to the Gospel. Very many of them refuse to accept the Word of God at our hands, and resent as an insult all interference with their religious beliefs.

It is assuring, however, to remember that the great source of all power is still open to us—the power of prayer. Of this power we are called upon to make the fullest and most

ample proof. Offered in the true spirit, it has never failed in the past, nor will it now. Nor are we without hopeful signs. There are few countries for which more prayer has been made, and these prayers will be heard. Light and knowledge are increasing, the spirit of liberty is abroad, and there is a growing impatience of priestly dictation.

In the present grave crisis of our country's history, we earnestly commend to our fellow-Christians the reply of our Lord to His disciples, when questioned as to the cause of their failure: "Howbeit this kind goeth not out but by prayer and fasting" (Matt. xvii. 21). Encouraged by the remembrance of past mercies, and relying upon the faithful promises of God, let us unite on this Day of Prayer in earnest supplication that God will have mercy upon Ireland, that the darkness of sin and sorrow which has so long overshadowed it may speedily pass away, and that its people may be brought into the joy and liberty of the Gospel.

Commending to God our common country, and with earnest prayer for a blessing upon every work of faith and labour of love,

We remain, dear Brethren, etc., etc.

RELIGIOUS INTOLERANCE IN SPAIN.

The following is an extract from a letter just received from Señor Don Antonio Martinez, a well-known Spanish evangelist:—

"Prison of Montblanch,

"Province of Tarragona,

"February 11, 1881.

"Dear Sir,—I send these few lines to tell you that on the 4th inst. I was put into this prison to suffer the penalty of two months' imprisonment, to which I have been condemned, besides a fine of 125 pesetas and all the law charges, for having preached the Gospel two years ago in a little town called Barbera. Here I have to pay for a small room and bed, and for very plain fare five and a-half pesetas a day, besides having to make my bed and clean my room; nor can I get out, even for a little exercise."

The facts brought out in evidence at the trial (*Evangel. Christ.*, February, p. 39) are that Martinez had been preaching at a little meeting (duly convened according to law), but as he was leaving the house he found a crowd of some eighty persons gathered round the door. Some had come from curiosity, and others, no doubt, from feelings of enmity towards him. To some of these he gave tracts, and spoke a few passing words, but he neither addressed them nor did he call the people together. That Martinez should, under the circumstances, be condemned for holding an "unlawful meeting" proves that Protestants in Spain cannot expect even a fair application of the existing laws of that country.

SPECIAL CHRISTIAN WORK AT THE BRUSSELS EXHIBITION.

The following information relating to the evangelistic work carried on during the period of over four months among the people of various nationalities who attended the Exhibition, is published, and will be read with deep interest and thankfulness by all who

prayerfully desire the salvation of sinners. It is conveyed in a letter addressed to the Secretary of the Evangelical Alliance, by Mr. J. Mathyson, member of the Executive Committee of the Belgian Evangelical Society, and written at the request of Pastor Anet.

The work cannot be reviewed without feelings of lively emotion and deep gratitude to God for the rich blessing vouchsafed, and the grace and power of the Holy Spirit with which His servants who engaged in this labour of faith and love were endowed.

The brethren and agencies more particularly engaged in conducting the work were Pastor Anet, the Monthly Tract Society, Mr. Jos. G. Alexander, the Rev. Grattan Guinness, and the Evangelical Alliance by a sum of £60, contributed by a few friends, and placed at Pastor Anet's disposal for evangelistic operations.

During the time the Exhibition remained open, a period of nearly five months, the following distribution of religious tracts and Scriptures, in the French and Dutch languages, and other publications, took place at the kiosk erected by the Monthly Tract Society :—

Religious Tracts, Cards, etc.	121,000
Portions of Scripture, in French and Dutch	208,992
French and Dutch New Testaments sold	1,798
Bibles and Testaments, etc., sold	198

The work was twofold, meetings taking place daily in the Chapel in Rue Belliard ; but the chief interest centred in the Tent Mission,

very conveniently placed outside and near the Exhibition building. After services had been carried on for three weeks in the tent, they were transferred to a wooden pavilion, erected a few paces from the spot, and in this they were continued to the end. On every Lord's-day the pavilion, which held some 300 people, was crowded ; and during the week, daily, the attendance was good. The people were deeply interested as they listened to the faithful preaching of the Gospel in their own tongue, and to a great many a "present salvation, so full and free, was indeed tidings of great joy" which had never been heard before. The morning services were usually in French, and the evening in Flemish ; and on two days in the week children's services were also held, and many attended them. Evangelists were also employed going among the people outside the pavilion, teaching and speaking of the wonderful things of God. Much singing of hymns was also encouraged, in which the people took great pleasure ; and in many other ways opportunities were embraced for simply declaring the good news. The good seed of the Word so abundantly sown will surely spring up and bear a rich harvest to the glory of God, and in praise and thanksgivings to Him is committed all that has been done in the name of the Lord Jesus.

VALLEY-OF THE HELVETIAN CONFESSION.

A lady correspondent writes as follows in reference to an appeal which appeared in our number for August last (page 25) :—

"Many of the readers of *Evangelical Christendom* contributed generously towards building a hall for the persecuted Bohemian brethren last spring. The hall at Bistry has been finished, and was opened on the 26th of September, 1880. It is a well-ventilated hall, seating about 240 people, but able to accommodate 400. Beside the hall are two rooms for the accommodation of the pastor and his family, whilst the space above is reserved for those who, coming from a great

distance, wait between services. Many have been drawn to come and see what people they are for whom the Lord has extended His mighty arm in so remarkable a manner, and we earnestly hope their curiosity may be the means of their salvation. The people themselves are full of joy and thankfulness to God, who, during a year which threatened the destruction of their religious liberty, raised up friends to help them in their need. They are anxious to thank your readers for their Christian sympathy and assistance, looking to God to reward them for great kindness."

* * Contributions received since December 21, 1880, appear on the following page. Remittances may be made payable to the order of either of the Secretaries (Major-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.

Alliance House, 7, Adam Street, Strand, London, W.C.

CONTRIBUTIONS RECEIVED SINCE DECEMBER 31, 1880.

	£	s	d.		£	s	d.		£	s	d.
W. J. Robertson, Esq., s.s.	0	5	0	Rev. W. Cather	0	5	0	J. L. Hadley, Esq., and Mrs.	2	2	0
Ipswich	0	5	0	W. R. Howell, Esq.	1	0	0	Hadley	0	5	0
Miss F. Cotton, Ramsgate	1	1	0	William Irving, Esq.	1	1	0	Miss A. R. Gray	0	2	0
W. A. Lambert, Esq., Hull	0	5	0	Dr. Fairlie Clarke	1	1	0	Mrs. Kelly	0	2	0
Rev. Townsend Storr, Stoke	0	5	0	Rev. A. W. Johnson	0	2	0	S. Harwood, Esq.	0	10	0
Newington	0	5	0	Bellshill United Presbyterian	1	0	0	Mrs. Player	0	5	0
Rev. John Stark, Dunstocher	1	0	0	Church, per George Maria,	1	0	0	Lieut.-Colonel W. Macfie	1	1	0
Mrs. Rosher, Higham	1	1	0	Esq.	1	0	0	Lieut.-Colonel and Mrs. Sand-	0	10	0
J. A. Locking, Esq., Hull	1	1	0	Mrs. Frampton	1	0	0	J. B. Hartland, Esq.	1	0	0
Rev. C. J. Bird, Clifton	1	1	0	Miss Marston	1	1	0	Rev. E. C. Davies	0	4	0
John Bessy, Esq., Clapham	1	1	0	Colonel Gabb	0	10	0	M. Cranwick, Esq.	0	4	0
Major Parker, London	1	0	0	Rev. Dr. Rigg	0	10	0	M. F. Horton, Esq.	0	10	0
Dr. J. A. Fraser, Gipsy Hill	0	10	0	Rev. J. H. Broome	0	2	0	Northwich Subscriptions (part)	0	10	0
John Bloomer, Esq., St. John's	1	1	0	Ilfracombe Branch, per Rev. F.	2	11	0	Pennenden	1	11	0
Wood	1	0	0	F. M. dealf	0	5	0	Menai Bridge	1	14	0
Miss M. Longmore	0	10	0	Miss Newstead	0	2	0	Mrs. J. Foord	0	10	0
Miss Emma Longmore	0	10	0	Rev. N. Boyne	0	5	0	Rev. A. Strawbridge	0	5	0
Miss Lucy, Ramsgate	0	5	0	Mr. J. B. Johnson	0	5	0	H. O. Kimeric De St. Dalmaz,	1	0	0
Miss Habershon, Ramsgate	0	2	0	W. F. Burnley, Esq.	0	10	0	Esq.	1	0	0
Mrs. Dick	0	10	0	J. E. Dovey, Esq.	1	0	0	Lieut.-Col. Hutchinson, s.s.	1	0	0
Rev. O. Vance, Tramore	0	10	0	J. Carment, Esq.	0	10	0	United Nonconformist Churches,			
Joseph Moore, Esq., Fenchurch	1	1	0	Rev. D. Matheson	1	0	0	Faversham, per Rev. W. H.	0	10	0
Street	1	1	0	Thos. Garnett, Esq.	1	0	0	Hill	0	5	0
J. H. Hill, Esq., Hull	1	1	0	Dr. Claphorn	0	5	0	A. Pinfold, Esq.	1	1	0
Rev. A. B. Charles, Brookham	0	10	0	Memrs. J. Dickson and Co.	0	5	0	Rev. J. Rowlands	0	2	0
T. L. Longueville, Esq., Co-	1	0	0	J. A. Balfour, Esq.	0	5	0	Miss Franks	0	2	0
westry	1	0	0	Rev. Professor Blackie	1	0	0	Miss Hope	0	2	0
The Misses Walker, Richmond	1	0	0	F. Anderson, Esq.	0	5	0	Mrs. Bassett	0	2	0
Leamington Subscriptions, per	5	14	0	Rev. H. E. Bottomley	0	10	0	G. Schofield, Esq.	1	1	0
Rev. J. Bullin	0	10	0	Miss Lockhart, Lurgan	0	2	0	Aylesbury Subscriptions, per	2	5	0
Rev. A. H. Mettler, Dins	1	0	0	Miss Marten	1	1	0	W. Ward, Esq.	0	2	0
Rev. T. N. Jackson, Acomb	0	10	0	Rev. Sholto Douglas	0	10	0	R. H. Radcliffe, Esq.	0	2	0
J. J. Armistead, Esq., Dal-	0	10	0	W. Lockie, Esq.	0	10	0	Bath Subscriptions, per E. W.	20	7	0
beville	0	5	0	J. W. Bennett, Esq.	0	2	0	Kyre, Esq.	0	10	0
W. Swainson, Esq., Lancaster	0	5	0	Rev. J. Hawker	0	5	0	Rev. J. Hearnshaw	0	5	0
A. J. Bernays, Esq., s.s., Brix-	1	0	0	F. A. Morrish, Esq.	1	1	0	Rev. F. G. Littlecot	0	5	0
ton	1	1	0	Dr. Square	1	0	0	London Ladies' Committee	0	4	0
Stuart Menteath, Esq., Pan-	1	0	0	Dr. Henderson	0	2	0	(Balance, per Mrs. Gritton)	1	0	0
Miss M. A. Bacon, Douglas	1	0	0	Mr. Hubbard	0	2	0	Misses. Hannington and Sons	1	0	0
Miss Windsor Richards, Clifton	1	0	0	Major Papillon	0	2	0	Arthur St. Quintin, Esq.	1	0	0
Algermon Coote, Esq.	1	1	0	Blackheath, per E. Dru Drury,	1	11	0	Miss Appleton	0	10	0
Dr. Dunbar, Notting Hill	0	10	0	Esq.	0	5	0	Rev. W. C. de Boynville	20	0	0
Col. A. Hutchinson, Tenby	0	10	0	Rev. W. K. Rowe	1	1	0	William Atkinson, Esq.	0	5	0
C. B. Ker, Esq., and Mrs. Ker,	2	0	0	E. Millard, Esq.	1	1	0	Rev. John Gritton	1	1	0
Blackheath	0	5	0	Geo. Maberly, Esq.	0	5	0	A. Ferguson, Esq.	1	0	0
Mrs. Frank Vibart, Wimbles-	0	5	0	Rev. M. A. Knapp	0	5	0	Miss Rawson	0	5	0
don	0	5	0	Dr. Boyd	0	5	0	Rev. W. Major Pevell	0	2	0
A. H. Heywood, Esq., Winder-	5	5	0	T. P. Brocklehurst, Esq.	0	10	0	Mr. A. Cave	0	5	0
mere	2	0	0	J. Bruford, Esq.	0	10	0	Miss Oliver	0	5	0
G. Burns, Esq., Glasgow	1	0	0	Rev. Bishop Sargent	2	2	0	General Graydon	1	0	0
Rev. Dr. Gibson, Carlton Hill	0	5	0	R. A. Macfie, Esq.	0	4	0	Rev. A. E. Barnes-Lawrence	1	1	0
Mrs. Sharp, Brixton	1	0	0	Mrs. Sweetland	1	1	0				
Dr. Rogers, Exeter	1	0	0	C. Early, Esq.	0	5	0				
Mrs. Yates, Brompton	1	0	0	C. W. Early, Esq.	0	5	0				
Miss Oxley, Brompton	1	0	0	J. V. Early, Esq.	1	1	0				
Rev. V. J. Stanton	0	10	0	N. Howe, Esq.	1	1	0				
S. Hanson, Esq.	1	1	0	Miss King	0	10	0				
T. McMicking, Esq.	1	0	0	Rev. Dr. Stanford	0	10	0				
J. W. A.	5	0	0	Mrs. Richardson	1	1	0				
E. J. Hill, Esq., Pickering	0	5	0	Thos. S. Share, Esq.	0	5	0				
Blackheath Additional Sub-	4	19	0	H. F. Harwood, Esq.	0	5	0				
scriptions, per E. Dru Drury,	2	2	0	Thos. A. Leigh, Esq.	0	2	0				
Esq.	8	0	0	Henry Dickenson, Esq.	0	10	0				
H. Gibson, Esq., Ougar	0	5	0	Henry Wardle, Esq., and Mrs.	2	2	0				
John Finch, Esq. (don.)	0	5	0	Wardle	0	5	0				
Derby Subscriptions, per Rev.	8	0	4	Mrs. Reed	0	5	0				
Dr. Simpson	1	1	0	Miss Dowland	1	0	0				
A. S. Weston, Esq., Donbigh	0	10	0	Mrs. Alwyn	0	2	0				
Lockhart Gordon, Esq., Lee	13	18	0	Rev. Jas. Scholes	1	1	0				
Weston-super-Mare subscrip-	0	10	0	J. Taylor, Esq.	1	0	0				
tions, per Col. Elphinstone	1	1	0	The Hon. Mrs. Hume Blake	0	10	0				
Rev. George Blisset	1	1	0	Mrs. R. Whytehead	0	10	0				
H. R. Walker, Esq.	0	5	0	R. J. Fremlin, Esq., and Mrs.	2	0	0				
Rev. S. D. Stubbs, Pentonville	2	0	0	Fremlin	0	5	0				
The Dowager Countess of	7	0	0	Miss Day	0	10	0				
Aberdeen	1	1	0	Thos. P. Muff, Esq.	1	0	0				
Melrose Branch, per John	0	10	0	J. Law, Esq.	0	10	0				
Broad, Esq.	1	1	0	Balance of Subscriptions, Clifton	15	0	0				
Sir William Muir	0	5	0	and Bristol, per Dr. C. Elliot	3	2	0				
J. Kemp Welch, Esq.	0	10	0	Rev. Hubert Brooks and Mrs.	0	5	0				
M. Mitchell, Esq., and Mrs.	0	10	0	Brooks	0	5	0				
Mitchell	0	10	0	A. Lea Leigh, Esq., and Mrs.	0	10	0				
W. R. Mowll, Esq.	1	1	0	Leigh	0	5	0				
Mrs. Shoobridge	0	10	0	Rev. L. Railton	0	10	0				
Langholm Branch, per W. E.	0	0	0	Mrs. Kirkby	1	1	0				
Malcolm, Esq.	0	10	0	F. E. Greaves, Esq.	0	10	0				
C. P. Titt, Esq.	0	10	0	The Misses Saunders	0	5	0				
F. Cleeve, Esq.	0	10	0	J. Hellyer, Esq.	0	10	0				
Rev. H. G. and Mrs. Guinness	0	5	0	J. Young, Esq., M.D.	0	2	0				
Rev. Dr. Cooke	0	10	0	Mr. J. G. Hall	0	10	0				
H. C. Pierson, Esq.	1	1	0	Mrs. Ashburner	0	10	0				
J. L. Haigh, Esq.	1	1	0	Rev. C. Cary Bull	1	0	0				
E. Beales, Esq.	1	1	0	G. Shann, Esq., M.D.	1	0	0				
N. J. Powell, Esq.	0	5	0	"A Brother and Sister"	2	2	0				
Rev. G. Meikle	0	10	0	A. Haworth, Esq.	1	1	0				
B. C. R. Gardiner, Esq., and	0	10	0	I. Haworth, Esq.	0	5	0				
Mrs. Gardiner	1	1	0	Rev. G. Walker	2	2	0				
William Willis, Esq.	0	5	0	J. G. Carill, Esq.	1	1	0				
Alderman Grimwade	0	5	0	J. G. Watson, Esq.	0	2	0				
C. Steinitz, Esq.	0	10	0	Mrs. Spender	1	1	0				
Lieut. Bull	0	10	0	H. Watney, Esq., M.D.	1	0	0				
Rev. W. A. Bathurst	0	2	0	Major-General A. Stevens	0	5	0				
Rev. C. Higgins	0	10	0	Miss Pitman	0	5	0				
R. Powell, Esq.	1	1	0	Harold Roach, Esq.	0	5	0				
Major-General Desborough (3	1	1	0	Manchester (add.), per J. E.	0	5	0				
years)	1	1	0	Sandbach, Esq.	0	5	0				
James Bateman, Esq., and Mrs.	1	10	0	W. H. Newett, Esq.	0	5	0				
Bateman				C. J. Welsh, Esq.	0	10	0				